The Missionary Herald

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LATER in the month than has been customary comes the date of the American Board's Annual Meeting this year. Notice of the plans and program will be found on the back cover. All signs indicate a phenomenal meeting. Special efforts are being made to secure a large attendance, not only from Hartford itself, but from all Connecticut and from adjoining states. Utmost care has been put upon the program that not a moment should be wasted, or an indifferent item included. These are tremendous times for the world, and the foreign missionary enterprise never looked bigger or more commanding than now. There is bound to be a stir at this annual meeting of the Board. Fix the dates in mind and plan to be there.

Hartford, Conn., October 22-25

IN what the London *Times* calls a "remarkable state paper," the Secretary of State for India and the Viceroy have made a report on Indian constitutional reforms. This report embodies the results of their investigations and conferences during Mr. Montagu's recent visit to India, when they traveled to every part of the land and interviewed its representative men of all races and classes. The document is divided into two parts, the first of which is historical in its character, dealing with the existing situation as it has evolved from previous political conditions and relations. The outcome of this review is that "step by step British policy in India has been steadily directed to a point at which the question of a self-governing India was bound to arise." In the second part are discussed the definite proposals which they recommend for adoption by the Imperial Government in reshaping British policy in India, the goal of which is distinctly affirmed to be self-government or home rule. It is recognized that the transition from a government which has been essentially autocratic to a popular or representative form of government is not a simple or easy matter, and must be undertaken cautiously and by gradual steps. They propose to begin with readjustment of government in the provinces, creating certain Indian "ministers" to take over certain limited powers of government, for which they shall be responsible to a council in which there is to be an Indian majority elected on the broadest franchise possible under present conditions. Other recommendations affect the central or national government, such as the creation of a Council of Princes, which will draw the Native States and British administered India closer together. The report is too elaborate, detailed, and technical to be condensed into a brief summary here. It is sufficient for this purpose to remark its high and authoritative proposal for a reconstruction of India's government to the end of developing home rule.

A Forward Step for India

We mark in this notable paper not only a recognition of India's loyalty to the Empire in this time of war, but also of the spread of the spirit of democracy in the world and the admission that it must have a larger place in world politics after the war. It is impressive to see this spirit pressing for acknowledgment in a land so hopelessly divided as India has seemed to be by race, religion, caste, and custom. One cannot help wondering how the proud Brahman will adjust himself to

associate with men of other castes in the intercourse of official life, and to render deference to higher officials who may be of lower caste. The rising national spirit must work to the breaking down of many divisive factors of ancient India's life: wherein we anticipate a freer field for Christianity's advance.

Unstable Conditions in the Levant

THE American Board is not a political organization. Its business in the lands where it is established is primarily with religious and not civil affairs. Yet its religious aims prompt an interest in all matters of human concern; in social, industrial, and physical welfare, as, indeed, its departments of work indicate. It cannot, therefore, but have an eye on political events as they affect not only its work, but the condition and prospects of the people for whom it works. Inevitably the missionary enterprise is affected by national and political changes, and the progress of public affairs is a matter of serious importance to the missionary body dwelling in a land.

Recent events in the Near East have thus a keen interest for the American Board, mindful of its missionary undertakings there. The fall of the Radoslavoff Cabinet in Bulgaria, followed by the disappearance of King Ferdinand and the formation of a new cabinet headed by M. Malinoff, who, like most of its members, belongs to what is called the Democratic party; the death of Sultan Mohammed V of Turkey, and the proclaiming of a new Sultan, Vahid Edodin, who is reported to have been out of sympathy with Turkey's course in the war; the strained relations between Bulgaria and Turkey, and between Turkey and Bulgaria and Germany, concerning which there is abundant testimony—all these and other stirrings of the political pot in the Near East have their concern for the American Board, as it faces its responsibilities to a score of mission stations, to more than 150 missionaries, and to unnumbered thousands of people of differing races and faiths, to whom it seeks to minister the gospel of redeeming love.

With steadfastness, prayer, and hope we look to see "what next" in the Near East.

China's Rocky Road

LETTERS from China reveal a sorry condition in that struggling republic. The present administration was tottering, with a change of high officials impending. Relief works in the flooded regions were making but little progress, save as a few loyal souls, including some missionaries, were keeping at them. Officials were said to be too busy, bargaining for the sale of concessions, to do much about it. Anything, it seemed, could be pawned to get money to suppress democracy. A so-called Parliament had been elected (?) in the north by the military party, while the old Parliament was meeting in Canton. So China was practically two countries, with the soldiers of each advancing to fight one another.

The corruption and graft which are rife are said to be not only beyond description, but beyond imagination! Men one would have supposed to be beyond reproach are found to have their price. It seems almost impossible to do business unless one is willing to do it in a dishonest manner. The general weakening of government, added to the disturbance occasioned by the floods and the setting afloat of thousands of homeless refugees, has produced an era of lawlessness which is playing havoc with a wide stretch of territory. In Shantung, Chihli, Honan, Fukien, and Shensi Provinces, the people are at the mercy of bandits. Three London Missionary Society men, recently traveling in the neighborhood of Tehchow, were held up and relieved of all their valuables. Cities have been raided; mission hospitals have received among their patients victims of these marauders. The Chinese authorities

appear to be doing nothing to remedy this situation. It is a troubled and anxious time for China, politically. Her real friends, among whom the missionaries are foremost, are deeply concerned as to the outcome. Happily, missionary work is allowed to go on unfettered. It meets an increasingly hearty welcome and response. What better business is there to be doing in the world, or what more important for its ultimate safety, than to help in instilling a new spirit into this ancient and capable people; the spirit of righteousness, and loyalty, and service. What China needs is a democracy founded on Christian principles. And that is what the missionary is trying to give her.

Wherein Dwelleth Righteousness

THE expectation of a new heaven and a new earth which was cherished in the ferment of apostolic days is strangely reflected in the thought of the seriously minded today. It is not only the hope of the church, or the dream of an impractical missionary. From all quarters and from very different viewpoints come the voices of representative leaders declaring their faith in a new world after the war, a reconstructed world, wherein—here is the impressive note of hope—wherein, as never before, dwelleth righteousness.

The *Dnyanodaya*, of Bombay, furnishes one illustration of this widespread expectation, as in a recent issue it quotes from the address delivered at a Provincial Social Conference at Bijapur by its presiding officer, Mr. Natarajau: "Whatever be the results of the war, of one thing we may be sure, that the world, when it is over, will be altogether and essentially a very different world from that it was before the war. There will be a period of reconstruction all over the world—social, political, religious, and industrial—when old ideas, which have failed in the test of war, will be ruthlessly discarded, and new ideas, which approve themselves to the heart and conscience of mankind, will take their places. Whether this world reconstruction shall be on right and righteous principles, or on wrong and unrighteous ones, depends upon the issue of the great struggle that is going on in Europe."

The Danger of a Partial Victory

IT is cheering to win even a temporary and incomplete success; to drive back one's enemy instead of to be driven; to see a defensive warfare transformed into an offensive. There is a flush of joy when, after a long period of buffeting and reverses, an army finds itself at last more than holding on; actually making gains, forcing a powerful foe to retreat; spreading dismay and confusion among an arrogant host, and seeing wide areas of possible conquest opening before the long-awaited advance.

But, as we are recognizing today, there is a special danger at such an hour: the danger of missing the chance, of failing to press steadily against the shaken and yielding foe; of losing the advantage by failing to take the advantage promptly and strongly.

We have waited of late, almost with bated breath, to see if the Allied armies were to reap the full harvest of their victory at the Marne; or whether they would rest upon that achievement until Germany had chance to recover herself and launch a new and yet more violent attack. The anxiety of a partial victory after a long struggle is lest it shall prevent a full victory; lest it shall dull the courage of a desperate determination into the complacency of a grateful relief, and allow the fatal mistake of letting pressure relax. Our confidence in General Foch, and in the Allied Powers behind him, is that they will not fail to keep the initiative they have won, and to press steadily on towards the final and complete victory which shall end the war.

A Present Danger in Foreign Missions

ALL of which experience of this present time in the conduct of the great war has its bearing for those who are engaged in the foreign missionary enterprise. The present and partial success of that undertaking has its own peril. The bitterness of hostility on the fields abroad has mostly passed; direct attacks, persecutions, "frightfulness," are over; confidence, respect, even good will, have been widely gained. The hosts of great, antagonistic religions are thrown back in some consternation. Christianity is making headway. It is winning converts and supporters. There is widespread and deep unrest among whole classes of those who are bound to other faiths. The situation has changed from the earlier period of missionary effort.

Now there is a danger that both the workers and the supporters of the enterprise, and the supporters more than the workers, will relax their endeavors; will take a tired satisfaction in the advance that has been made, and settle themselves to rejoice over it, as if the full victory were now assured. So much has been gained, so great a change has been accomplished, the rest is sure to come. At least, if we maintain the present scale of working, there can be no doubt of the result.

But, indeed, there can be much doubt. We have won a part; therefore, we are under solemn obligation to press the harder. All that has been opened in the advance, so far, lays bare a peril as well as an opportunity. Impressions made but not followed up; inquirers flocking to find no one ready to receive them; districts breaking away from their old loyalties, with no one to enter in and secure their wavering attention; lack of forces and equipment, of men, of schools, of apparatus, with which to leap forward into the new areas where there are yielding and opportunity—this is what causes anxiety and distress to those who are watching the course of events. It is a time for the Christian Church to reënforce its efforts, to speed up its undertaking, to give upon a new and larger measure both of its children and its wealth, to carry its foreign missionary task through, to make the present success escape ultimate failure, to make the partial victory complete.

Let our churches, starting on another year's activities, gird themselves, not to hold their own, but by a mightier effort to win a fresh advance toward the final triumph.

The Christian Message in Oriental Garb

AN honored and trusted Indian leader, long connected with our Marathi Mission, Mr. N. Tilak, instructor in the Ahmednagar Divinity College, and a famous poet of India, has of late felt himself drawn to assume the dress of a Sadhu, a Hindu religious leader. As a Christian Sadhu, garbed in a saffron-colored gown, hanging straight from the shoulders, he has gone from place to place, appearing on the streets and public places to speak to the crowds that gathered about him the thrilling message of Jesus Christ.

This Sadhu method of evangelism has other exponents among the Christian forces of India. The most notable one is Sadhu Sunder Singh, whose personal history and Christian experience have been dramatic and attended with so-called miraculous features. He has recently visited Jaffna, in Ceylon, and has there led in great revival services. The *Morning Star*, our mission paper, in a leading editorial, declares him to be a devoted Christian leader, with a great message that has touched thousands of hearts. Of the power of his influence there cannot be the slightest doubt.

Hindus, Catholics, Protestants, have all flocked to his meetings. His fame seems to have penetrated to the remotest corner of the smallest Jaffna village.

It is apparent that the motive of a large part of those who flock after this

Sadhu is curiosity as to the marvelous elements in his story. No one, says the *Star*, can hope to explain these religious experiences. They were his own; he has a right to his own interpretation of them; he does not ask any one to accept them; he deprecates the emphasis laid on them that diverts attention from his spiritual message. Yet the popular curiosity never seems to be appeased. It suggests to the *Star* how wearied Jesus must have been by the constant demand of the multitude that thronged him for a sign, and their comparative indifference to his real message.

It is all most interesting and suggestive. And, of course, the miraculous element is not essential to the Sadhu method. Mr. Tilak has none of it in his experience; and his rôle of the Hindu holy man preaching Christ is most winsome and effective. It seems to us a welcome experiment in the homiletic art for India, a conforming in externals to local customs and tastes that would have pleased the Apostle Paul; another sign that Christianity is becoming naturalized in one of the lands to which it has gone as a foreign religion. It may not be the only way to spread Christianity in India, but it is one way.

Another Life Laid Down

SAD news comes from Japan in the report of the death, on July 1, of Miss Mary E. Wainwright, a missionary of the American Board, supported by the Woman's Board of Missions of the Interior, who went to Japan in 1887, and who was located at Okayama, where she was occupied not only in the work of that station among women, but also in special endeavors for students and soldiers.

When the Deputation left Japan, Miss Wainwright was apparently in good health. In mid-June, a severe spasm of the heart gave warning of trouble. These spasms recurred with increasing frequency, though happily with less pain, until the end came at the International Hospital, Kobe. Dr. Pettee conducted the funeral service, July 3. One of her associates sums up her missionary career thus:—

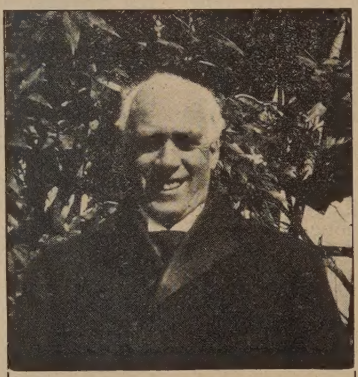
"We have lost a most consecrated, unassuming, earnest, persevering, loving worker. Very few of the mission can point to as substantial results for a memorial as can Miss Wainwright. She has a church (Hokubo) in a church edifice, and in good spiritual, growing condition, at Okayama, as one of her memorials. She has a 'son' in Rev. Mr. Hatanaka, whom, as a boy, she adopted and educated, and who occupies acceptably a leading pulpit in a great city (Kyoto), and is one of the coming men of the Kumi-ai Church. He is another memorial. Then there are countless memorials of the lesser sort, which most missionaries have, to freight her memory with richness. Her life was a beautiful one. She came to Japan without the all-round preparation of many. She did not seem to find her place at the Doshisha Girls' School, and was soon passed on elsewhere. Some of her early plans at Okayama met with criticism and censure. But she quietly, prayerfully, trustfully worked on, went ahead, and won out. Her heart was always right. Matters which seemed ill-considered at the time, have developed most beautifully into a monument of praise to her devoted Christian character. In the sweet influence of her life, as we look back upon it, and in the results she has obtained, she has beaten most of us by many laps."

In the pitifully small groups that are holding the ground in our understaffed missions today, the loss of one counts heavily. Our sympathies go out to the Japan Mission in this bereavement.

DEPUTATION DELIGHTS

By Secretary ENOCH F. BELL

FOREIGN missionary deputation work is tiring at times, but it is never drudgery. Travel, thought, and talk are incessant, and arteries and nerves get well overworked; yet, somehow, a man is not conscious of hardship. There is the heart burden, too—a constant tug upon a man's sympathies, as he feels the fullness of the fight which his friends are engaged in on the field; or as he gets deeper into his friends' personal perplexities and problems; or as he finds himself now and then at variance with some of his old-time mission leaders, whose judgment he has always felt to be infallible. Nevertheless, even this heaviest of deputation loads drags nobody down. Indeed, deputation work carries with it so much of tion that it must pleasure and inspira- ever be remembered as one of the great privileges of life.



REV. HILTON PEDLEY, D.D.

Dr. Pedley was a "Deputation Delight" in himself. He was the chief guide, comforter, and friend of the Deputation during its stay in Japan, arranging its itinerary, its receptions and speaking engagements, and going with it all the way. He was in jovial mood when this picture was taken.

Dr. Pedley is the Japan Mission's first "Field Secretary," an office created by the mission in conference with the Deputation. His chief duty will be to provide such a point of contact between the Kumi-ai Church and the Mission as shall cause the two bodies to keep step together in closest coöperation. This Field Secretary fortunately starts with the confidence and love of both missionaries and Japanese

THE NEW IN OLD JAPAN

For example, there is the almost childish delight that a man takes in noting again the strange sights and sounds of Japan. It is recreation in itself. Seated in a "comfy," cushion-tired jinrikisha, he passes down the streets of the towns, keeping his head wagging back and forth like a pendulum, as he tries to take in everything on both sides. He experiences a relaxation that is pleasurable, to say the least, particularly when he sees some of the sights of his "boyhood days." Surely there is much in old Japan that brings rest, and may Japan never allow modernism to drive this away! She must hold to her own peculiar modes and manners, her art and architecture, her fascinating landscape gardening, her unique houses; to her peculiar simplicity of life and to much that has been so fine in her philosophy and religion. Old Japan has a charm to it and nothing new can take its place. To put on modernism at the expense of the past, is like trying to dress up a Japanese woman in modern Western garments. There is an incongruity about it almost painful.

Yet there was much that was new in old Japan which, after all, brought its encouragement to those who were there in missionary service. There was the new in the city and country: new land developments and buildings; the trolley car and the automobile; factories and chimneys; improved English, even in the shop signs over the doors; improvement in modern music, a veritable gain; a marvelous growth in industries; and as remarkable a change for the better in the openness of countenance of the people, their comparative frankness with the for-

eigners, their acting more like the real folks at home. Noting these changes was more than a pleasant pastime to the youngest member of the Deputation. It must have been an inspiration to the "elder statesman" and to Mrs. Berry, who, since they first offered their lives to Japan, forty-six years ago, have believed in the people and in their brilliant possibilities.

THE FLAGS OF DAY AND NIGHT

Secondly, there was the great satisfaction of doing our bit for international peace. We surely would put this down as a Deputation delight. President Blaisdell's addresses in behalf of better relations between America and Japan were very effective. Those were impressive moments when, pointing to the two flags, he used to say: "The flag of Japan is the sun flag: the sun shines by day. The flag of America is the star flag: the stars shine by night. Together let us keep the light of peace shining day and night over the broad bosom of the Pacific." Dr. Berry, too, was used in a special manner in cementing the nations together. As one who was decorated by the emperor for sound, constructive work when a missionary, he was treated with marked respect by Japanese of all ranks, and was the recipient of honors rarely conferred upon foreigners unofficially representing America. He was even granted the opportunity of an audience with the emperor. When able to seize such special opportunities, particularly at governors' banquets and public receptions attended by the thinkers and leaders of the land, this great friend of the Japanese never failed to show that the heart of Christian America beats warm for Japan, and never did he fail to get a response to his appeal for the closest international fellowship. A Japanese likened it to a felicitous marital combination.

Still another Deputation delight was the pleasurable surprise experienced when the Japanese Christians expressed their admiration for America, and pleaded for more Christian Americans in Japan. One of us had held to the old belief that Japan cared for no more foreign missionaries, and that we might as well pull out and come home. If he landed with that prejudice, however, he soon lost it, for wherever we went we were almost deluged with appeals for more missionaries. Our Japanese brethren felt free to say that Japan needed the kind of missionary turned out by America for the task ahead of Japan, the great task of successfully making the called-

WAITING FOR A TRAIN AT A JAPAN RAILWAY STATION

NEAR IKUTA SHRINE, JAPAN

for change in her internal life, way down to the fundamentals, and of adjusting herself to the new external, international rôle in the Far East. She could not do this without the aid of the Christian forces of America. Could we not be pardoned if we felt some pride in our land and its Pilgrim type of faith?

A ROUND OF GOOD FELLOWSHIP

But best of all Deputation delights was the rich fellowship with choice souls, the very kind of fellowship that inevitably eventuates in lifelong friendship. We had this fellowship in our own small circle from the 26th of February, when we began our work at Tokyo, to the 12th of June, when we left our steamer at Seattle; indeed, in spirit we have had it ever since. Traveling together many thousands of miles, cramped up or sprawled out in the same narrow gauge trains, or sharing similar station lunch boxes, eating at the same table in some missionary's home or at some Japanese hotel, we had a unique opportunity of "seeing eye to eye." Participating in one another's joys and jokes at some of the feasts and functions which our many, many friends prepared for us, or sharing the same sorrows when each had to listen to the other's speeches for the *n*th time, we tested one another's mettle. In the deeper things, especially, did we find this fellowship. Different we were in temper and temperament, in background, in leading interests, in ways and means of investigation, and all were as independent as true Pilgrims ought to be; yet somehow we grew together until we saw alike and felt alike. Never have I experienced a closer fellowship in committee work.

There was the fellowship, too, with the missionaries, those of different Boards, including Young Men's Christian Association and Young Women's Christian Association workers, but especially those of our own American Board family in Japan. We visited every station, from Miyazaki, in the far south, to Sapporo, in the far north; from Sendai across to Niigata and Maebashi; from Okayama to Tsuyama and Tottori; from Tokyo, the capital, way over to Seoul and Pyeng Yang, in Korea. We spent many days in that

vast industrial and commercial center which includes Kobe and Osaka, in Central Japan, and reveled again in the old Boston of Japan, Kyoto. We ended our "station visits" when we crossed the Inland Sea to Matsuyama, where we were well prepared for the finest fellowship of all, the mission meeting among the hills of Arima. The missionaries knew our idiosyncrasies and our limitations, even our provincialisms, yet they opened their hearts and hands to us. And when, at the Arima station, they speeded the departing with the following improvised "Tipperary," more than one man's breast swelled with emotion:—

"It's a great thing you came to Nippon,
It's the best place we know;
It's a great thing you came from Boston,
So back there you must go.
Carry our love to P. C.,
Our best to Beacon Hill,
And when you gather round the table,
Remember us still."

Unfortunately we could not go into all the missionary problems with thoroughness; some of them, personal ones, I fear we missed altogether. Yet we sensed some of the administrative problems of the missionaries and their needs, as they did ours; we felt their spirit of service, even as we got, in part, their vision; and our hearts naturally went out to them, as I am sure theirs did to us. And how we did admire, at mission meeting, the way the missionaries rose to the somewhat drastic proposals of the Deputation, proving beyond all question their progressiveness of spirit! It was a thrilling moment to the Deputation when Dr. Scudder, at Arima, in reporting the findings of a conference of leading Japanese and missionaries held a few days before at Tokyo, gave practical support to the Deputation in its main positions; but it was doubly thrilling to all at Arima when we found that the Japanese leaders, the mission, and the Deputation were in general agreement on the fundamental policies that should guide the Board in its future coöperation with the Japanese Church. What better fellowship in the world is there than that with well-educated, broad-minded, earnest missionaries, always looking for better things ahead?

A FORETASTE OF ULTIMATE FELLOWSHIP

Last, but by no means least, was the fellowship with the Japanese Christians. From the very start we met with them. The leaders of the Kumi-ai Church invited us to the Osaka hotel early in March, and we invited them to an Arima hotel at mission meeting time, in May. We early made it known that we hoped to meet all the pastors, evangelists, Sunday school superintendents, and other leaders of each local Kumi-ai association, and our Japanese brethren, in characteristic responsiveness, went to not a little inconvenience in our behalf. Welcome

AFTER THE CHRISTIAN ENDEAVOR RALLY ON RED CROSS SUNDAY, MAY 19, 1918

In the background are Mrs. Dunning, the children's leader, and Dr. Pettee, the church's pastor

meetings were legion, and these, with our conferences together, helped us to feel our oneness in Jesus Christ. This fellowship must have been especially inspiring to Dr. and Mrs. Blaisdell, who, having stood for Christian justice to the Japanese in California, found among the people of Japan a growing body of Christians, who understood the real heart of America and stood for international peace. This fellowship with those of another race and nation somehow lifts a man into even higher spheres than that with those of his own kind. It is a touch of that heaven which some day will be set up on earth, within whose gates will be found "a great multitude which no man can number out of every nation and of all tribes and peoples and tongues."

JAPANESE PILGRIMS ON THE ROAD

LINES FROM MISSIONARIES' LETTERS

Peking, China

"Wednesday evening, June 5, Mr. Frame passed to his reward, as my cablegram informed you. . . . We all have met an irreparable loss, and can only hold on by faith, knowing that our Father doeth all things well. He was a wonderful man—a dear friend. He has set up standards for future years. May the Lord make us worthy to follow him."—*James H. McCann, Treasurer, North China Mission.*

Shaowu, China

"It is most heartening to us on this firing line to feel the loyalty and high purpose of the home churches in this most stressful year of our country's history. We cannot reconstruct the world, after we win the war, unless we have the vision and the purpose for which Christian missions have always stood. Don't you believe it? Don't you see why I feel as much a soldier as the splendid fellows under the draft?"—*Rev. Charles L. Storrs.*

T'unghsien, China

"I am just praying some rich person will be touched deep down in his tender pocketbook region when he reads, in my next letter, about our faithful chaplain, who made a bicycle out of old pieces of other folks' wheels, and filled the old tires with molasses, which was too sticky to leak out of punctures!"—*Mrs. Arthur H. Smith, Chihli District, North China Mission.*

THE "BIG MEETING" AT CHIO CHENG

By Rev. LYMAN V. CADY, of Tehsien, Shantung, North China

MY first experience as the foreigner in charge of the evangelistic work of our station came last May, when at Pastor Wang's invitation I went to Chio Cheng to attend the Big Meeting. That place had been plundered by robber bands three times this spring, but there was no particular danger for Mr. Chang, who accompanied me, and myself, because we went on horseback in daylight on a Saturday, and returned on Monday the same way. It is about twenty-five miles distance, a six hours' ride on horses. We had delightful weather both ways. The country was simply beautiful, with the green wheat and the leafing trees near the villages.

BUSINESS AT A STANDSTILL

When we reached the city we were struck with the deserted appearance of the streets. Along the main street, by closed shop after closed shop we rode, only here and there a board or two being open, giving glimpse into a tea shop or "general store," where a semblance of business was still being kept up. It took some time for the reason of this strange condition of affairs to filter into my mind. It was because no one dared to do business for fear the robbers would come and pillage their shop. The country to the south, where a number of our outstations are located, is in perfect anarchy and disorganization, no one daring to work the soil or engage in business. Such conditions have not prevailed since the days of rebellion, or when a dynasty was on the verge of collapse. This has been going on for several months, with growing boldness on the part of the robbers, who occupy whole villages, and go about in daytime.

To us Americans it is hard to conceive of passively letting these things go on, but the country folk have no guns and the robbers are either disbanded soldiers or in league with police and troops, so that they are plentifully supplied with firearms. What happens when resistance is attempted is illustrated by the case of one large village, with an earthen wall around it, which had a number of fire-

ON A COUNTRY ROAD

arms and fought off the robbers, killing some thirty of them. The rest gathered a larger crowd with them and returned, determined to break through and avenge the death of their companions. The place was under siege for three days, when the defenders' ammunition gave out. The wells of the place were choked with suicides, who sought to escape the merciless attackers. Those who did not take their own lives were slaughtered by the robbers, except for women and girls, who were spared, not for any motives of mercy. In this place was a former preacher of ours, who was in the fields at the time of the attack. Some one found his wife, and, because of acquaintance with the husband, led her out of the village before the attack was delivered. A strange providence!

THE "JESUS HALL" SAFE

There have been a number of such notable providences related by our church members. At En Hsien, a city of county rank, when the place was robbed and the official escaped over the wall by rolling down, wrapped in a comforter, and fleeing to another city, our church members received no harm. There are two accounts, perhaps supplementary, of their escape. One was that a food shop owner near the church told the robbers that our church building was a "Jesus Hall," and so the robbers left it untouched, although within it were stored belongings of church members from the country, who had all moved into the city to be safe. Another story told me while at Chio Cheng—and since verified by the En Hsien preacher—was that the night the robbers came into the city they drove back and forth in front of the church building on their horses, robbing this place and that, but never touching it. The old caretaker for some reason that evening had forgotten to take in the board on which the characters, "Jesus Hall," were carved, and there it was when the bandits came that evening. The people, who were within the courtyard of the church, looking through the crack of the double door of the church front gate, saw a red flag planted there. In the morning, when the robbers had gone and they dared go out, the flag was gone. It seemed that it was a sign for the protection of the place, put there by one of the robbers.

But I have strayed afar in my narrative. At Chio Cheng they had made great preparations to receive us, and ever and again kept looking up the north road to see if we were coming. They had prepared a large red umbrella, with the names of church members pinned on it, and the twenty-eight boys of the school were all prepared to march out to meet us. What was their disappointment to have us come in by the east road and reach them at an early hour!

HIS FIRST COMMUNION SERVICE IN CHINA

That evening people from the more distant villages began to come in for the meeting on the morrow. I had my first experience in examining candidates for probation and for baptism that evening. The following morning before the service there were others also. The condition of the country kept away many who had moved to Tehsien or elsewhere for safety, but the room in which the services were held was crowded to capacity. Mr. Chang, of our Tehsien church, preached the sermon, which was followed by the communion service in which I had a share, my first communion service in China. Seven were taken in on the first step of membership, which we call probation, three of them schoolboys, while three were baptized into full church membership. There were three other boys who were asked to wait a bit longer, because they were as yet furnished with little more than a good intention. It will prove no hindrance to them, as they

are schoolboys in our Christian school, where they will have a chance to understand more.

In the afternoon, after a large number of people had left to get back to their villages before a threatening rain, the schoolboys and the remaining people asked if I would not talk to them again. After much hesitation I assented, and tried to talk especially for the boys on "The House of the Mind," something I had tackled for my first Chinese effort for our Tehsien Academy Young Men's Christian Association a few weeks ago. I could remember enough to do for a short talk. Those school lads were a bright and promising lot. Pastor Wang's work with them has shown results. What a field these primary schools are for our Christian teaching!

SERVICES HELD IN TEMPLE BUILDINGS

The premises at Chio Cheng are particularly interesting because they are temple buildings, for part of which we hold the mortgage and part of which are rented. The two main buildings of the temple are still unrented, in one of which are locked the innocuous but hideous figures of the god of rivers and mountains, to whom these temples were erected by Shansi merchants. The present buildings are far too small, and the schoolroom is no larger than two small bedrooms put together, dark and in need of repair. If we had the funds to rent the large porch in front of the central temple hall, put up a wall at its back, and frames pasted over with fine, strong, white paper in the front, after Chinese fashion, we would have a building big enough for fifty pupils, and for seating 200 people for Sunday services. This is a place well worth putting money into, for it has seen the faithful cultivation of the one ordained man in our field. If it had not been that the surrounding land had all been flooded for months, so that last year's harvest could not be reaped and this year's crops were planted very late, we might look for the resources to do this from within the church ranks. But land flooded two years in succession, and now terrorized by robbers, does not make it easy to contribute much outside of the necessities of living.

IN A CITY STREET

INSTITUTE FOR CHRISTIAN WORKERS,

THE "NORTHFIELD" OF SOUTH INDIA

By Rev. J. J. BANNINGA, of Pasumalai

IF the gathering together of a large number of Christian workers, for inspiration and instruction, constitutes a "Northfield," then the Institutes for Christian Workers that are held in the Madura Mission each year may well be called by that name. This year the Institute was held in Pasumalai, from April 4 to 7, inclusive, and more than three hundred men and women attended the meetings.

For many years the Madura Mission has tried to keep its workers alive mentally as well as spiritually, and has therefore conducted study classes in at least two subjects. A few years ago, Dr. J. P. Jones reorganized this work, and made the study classes really extension courses connected with the Theological Seminary; and at the same time began the meetings which are called the "Institutes." Each worker studies certain assigned lessons month by month, and at the monthly meeting

HELD AT PASUMALAI, INDIA, APRIL, 1918 *Mr. Banninga*

for workers the pastors and missionaries review these lessons and show the students the important points to be noted. Suggestions are also sent out, from time to time, by the teachers of the Theological Seminary. About halfway through their courses, the students are brought together in the Institutes, and there the lessons are again taught, either by members of the seminary faculty, or by others who have made a special study of the subject.

The meetings begin each day with a service of prayer and intercession, from 6.30 to 7 A.M. At 8.30, all come together again in the church and listen to addresses. This year the first address each day was on some phase of the Apostle Paul's life, such as "His Relation to Christians, to Non-Christians, to His Fellow-Workers, and to Christ." There was abundant opportunity here both for careful study and deep inspiration. The lessons on the "Life of the Apostle" were based on the new Bible Dictionary, recently published by the Christian Literature Society; and it is planned that each year some subject from this dictionary will be studied, so that the worker can buy one of the five parts of that dictionary each year, and thus in a few years' time have the whole dictionary, and also know how to use it.

In the second address each morning, special emphasis was laid on the Evangelistic Campaign now being carried on throughout South India.

Twice each day various study classes met, under the guidance of missionaries, pastors, and seminary teachers. The subjects studied this year were "India before the British," "St. Paul," "The Hebrew Prophets," and "The Pastoral Epistles." The first is a small text-book in English for the higher grade workers, giving a picture of the real conditions of this country before the coming of the British. There are so many misconceptions concerning this period of India's history, and such a widespread idea that, then, India never had famines, or plague, or war, that it is decidedly worth while to show people what the real condition was. The last of the four courses was based on a commentary on the Pastoral Epistles and was prepared by the teachers in the seminary, a book which has met with warm welcome on the part of all reviewers who have seen it. In the closing service of each day, the workers were brought face to face with Jesus Christ through the addresses by Rev. G. E. Phillips, of the United Theological College, Bangalore. I think that never before was there such a deep, quiet testimony, in private, to the good that had been received, or such a sincere determination expressed to go back to their villages to do the work for the Master that had been held up before their eyes.

These Institutes have been conducted now for about seven years, and have thoroughly established themselves in the life and work of the Madura Mission. This year, at Kodaikanal, there will be a conference of missionaries from several missions, looking to a union scheme of studies for all the workers belonging to these missions; and it is hoped that these Institutes may also become a center where these workers can gather for inspiration and instruction.

FRUITS OF PASUMALAI'S UNION SEMINARY

TWELVE men were graduated from the Union Theological Seminary, in Pasumalai, South India, last spring. Rev. J. J. Banninga, of our Madura Mission, who is principal of the seminary, declares that in sending forth this class he feels that the teachers have come nearer to attaining their ideal than they have ever done before.

MR. JAMES

The institution exists, as its charter states, "for Bible study and training for religious work." The twelve men in this year's graduating class have all studied in the highest class in high school or in college, and as they were equal in attainments, it was possible for them to go on faster and more thoroughly in their classroom work than when some of the class have been less well prepared than others.

MR. MASILLAMONY

Principal Banninga writes:—

"The fact that these men also came from all parts of South India gave them a breadth of view and of interest that we have never before had in the seminary. Two came from the Arcot Mission of the Dutch Reformed Church; one from the Danish Lutheran Mission, of South

THE CLASS OF 1918
UNION THEOLOGICAL SEMINARY, PASUMALAI, SOUTH INDIA

Arcot; another from the National Missionary Society's field, in Omalur; five came from the Travancore Mission of the London Missionary Society; and the remainder were from Madura.

"Those coming from a distance, at first found Pasumalai somewhat trying as to food and climate; they have, however, all left with an enthusiasm for the school and a loyalty to the institution that will bring us many other students from those fields. They have organized themselves permanently, with a class president and secretary, and are determined that the friendships begun in the seminary shall not cease when they get into actual work.

"On the evening of the last day of the seminary's commencement exercises, the ordination to the ministry of Messrs. G. P. James, B.A., LT., and of J. S. Masillamony, B.D., took place, and was attended by a crowded house. Both men were our own mission boys; have had their education and their training in our institutions, except for their higher theological and arts courses; both have been in the seminary at Pasumalai for several years, and desired to be ordained to the Christian ministry. Mr. Masillamony received his B.D. degree from Serampore College, and Mr. James his B.A. from Madras University. They have both given themselves heart and soul to the preparation of men for the Christian service, and both are zealous in their evangelism as well as in scholarship."

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$24,153.29	$7,526.75	$1,014.22	$4,151.07	$5,800.00	$3,608.37	$46,253.70
1918	26,727.48	9,153.90	768.44	4,981.46	536.00	2,973.50	45,140.78
Gain	$2,574.19	$1,627.15		$830.39			$1,112.92
Loss			$245.78		$5,264.00	$634.87	

FOR ELEVEN MONTHS TO JULY 31

1917	$260,643.74	$42,294.44	$12,921.62	$166,478.01	$47,475.00	$22,879.97	$552,692.78
1918	267,470.74	49,841.97	13,482.74	161,264.56	31,094.36	22,789.52	545,943.89
Gain	$6,827.00	$7,547.53	$561.12			$90 45	$6,748.89
Loss				$5,213.45	$16,380.64		

JULY RECEIPTS

WE are glad to announce that the stream of gifts has not stopped while pastors are on vacation and the churches in many cases are running at reduced speed. On the contrary, the midsummer month has been a particularly good one so far as donations are concerned. As will be seen from the accompanying statement, the churches show a gain for the month of $2,574.19, individuals a gain of $1,627.15. Losses are recorded in some of the other columns, so that we show a net loss for the month of $1,112.92. On the eleven months' basis there is a gain of $14,935.65 in the three columns covering the gifts of the living, but a net loss of $6,748.89 for the period, through the falling off in other items.

The report is encouraging as showing that the friends of the Board are not lessening their gifts in these strenuous war times.

CLOSING THE FINANCIAL YEAR

The Treasurer's books closed September 7, at noon, upon one of the most glorious yet momentous years in the Board's long history. What shall the financial outcome be? On account of the increase in the cost of the work (a matter concerning which the readers of the *Herald* need no enlightenment), we must not only reach last year's figures, but go a considerable ways beyond. An arduous task is cut out for the officers of the Board in August. When this number of the *Herald* is in your hands the month will be nearly gone, but there will be time to act. We trust the opportunity may not be lost. We count upon readers of these pages as upon no others. They have not failed us in the past, surely they will not now. As a friend of the Board remarked the other day, "We owe it to the cause of Christianity to bring the Board through without debt,

since its failure or success will be interpreted far and wide as the indication of the spirit which possesses the church in war times."

Recently, when the London Missionary Society closed its year with a surplus of £5,000, word was sent throughout the Christian world, and great was the rejoicing on every side. The Prudential Committee of the American Board received the news of this superb accomplishment on the part of the English Congregationalists with intense satisfaction. The more, however, are we anxious that our constituents may make possible a similar record. Thus far not only Congregationalists, but the other leading denominations, have given a good account of their stewardship in the war years. To fail this year would be sad indeed. So let each and every one be up and doing. Send in your check as soon as you read these words. Then you will be in a position to

> "Blend with ours your voices
> In the triumph song."

PARENTS WHO ARE WILLING

"The Christianity of my parents is such that they are willing that their children should serve the Master in their chosen field wherever it may be. They say they have educated me that I might be of the greatest possible service in the work, and that if the Lord is calling me to China they are willing I should go."

It was a surprise and a delight to read this in the papers of a recent candidate, a young lady who wishes to go to China. Of late we have been experiencing a good deal of what seems to us unreasonable and un-Christian opposition on the part of parents of candidates for missionary appointment. At the very time when fathers and mothers are offering their sons freely for their country's service, we have been confronted by the fact that parents often are averse to their children going to a foreign land in the service of Christ. During the past few years we have lost some of our most promising candidates solely on the ground of opposition at home. Such parents are making a tremendous mistake, not only from the standpoint of their child's greatest welfare and usefulness, but also from the standpoint of their own joy and satisfaction in life. We know of a number of instances where parents, reluctant to have their children go, have finally reached the point of complete consecration, and as a consequence have become in a real sense partners with their children in the work of extending Christ's Kingdom. Words cannot describe the spiritual joy and the sense of satisfaction which have come to these parents as they have followed their children's work. In some instances they have journeyed to foreign lands to visit their children, and where that has happened invariably they return aglow with new interests and fired with new zeal.

In this connection we would like to call the attention once more to the splendid statement of the case for parents contained in Mr. Harlow's pamphlet, "The Church on a War Basis." We will send this upon application.

NOW IS THE TIME

No school that makes a good place for missionary material fails of interest and profit—only there are ways and ways. Perhaps the best we have hit upon is the Tercentenary Missionary Chart for the Sunday school. The material that follows the Chart from time to time to all registered schools is, we think, the right kind, and the method of its use suggested is, we believe, an improvement over anything hitherto.

The material for the fall months is concerned with the touch of Christianity upon the working world, and is both graphic and interesting. Don't fail to put your school in line. If descriptive letters and leaflets sent

hitherto have been lost, write immediately to Miles B. Fisher, D.D., Secretary of Missionary Education, 14 Beacon Street, Boston, Mass., for full instructions. We know the plan works. In about twelve hundred Congregational schools it's working now. Don't be so backward coming forward. Chart and other occasional materials are without cost. Results are chiefly educational, incidentally financial—our chief aim in the giving is habit-forming as an aid in real education. While, therefore, the plan is a real money-getter and helps many a church meet its apportionment, the supreme aim is educational. Act promptly for the fall program.

GETTING READY FOR THE DECEMBER DRIVE

As the new year of church activity is about to set in, with the return of pastors and people from their vacations, we hope no church will fail to set in motion the program leading up to the financial drive proposed for Sunday, December 8. This is to be the greatest concerted movement ever attempted by Congregational churches, looking, as it does, to the complete financing of our local and missionary undertakings for the year 1919. For its own sake, as well as for the sake of the great missionary causes, no church can afford to let this opportunity pass. The success of the drive in each parish will depend in a large measure upon the thoroughness of the preparation between September and December.

We wish to emphasize the importance of utilizing the four Sundays before the drive in the way suggested by the Tercentenary Commission. Much literature on the subject has been issued from the National Council office, and by this time not only pastors, but all church officials, should be familiar with the plans. Request is made that on these four Sundays the larger aspects of Congregational work round the world, especially its bearing upon present-day problems and the outcome of the war, should be presented from the pulpit. We are particularly impressed by the suggestion arising from the Minnesota State Committee, looking to the utilization of laymen and laywomen for these Sunday addresses. Here is a splendid opportunity to bring such speakers to the front. An ideal plan would be to select two laymen and two laywomen, each to speak on one of the assigned topics on a Sunday before the drive, the address occupying not more than ten or fifteen minutes, and to be followed by remarks from the pastor. We understand many of the churches in Minnesota are likely to take up with the suggestion. Why not make it general throughout the denomination? When it comes to the Sunday when the world conquest idea is to be presented, do not fail to obtain from one of the officers of the American Board special literature on the subject. We want to help the churches in every possible way to make the most of this great opportunity.

PACIFIC COAST ITEMS

Dr. Kelsey, our Coast Secretary, gave a course of lectures on "The Bible and Missions" at the Missionary Education Conference at Seabeck, Wash., July 30—August 9, where the Board was also represented by an unexpected visit from Secretary Barton, who gave an address on "The War and Islam."

Dr. Kelsey hurried from Seabeck to the Summer Conference of California Endeavorers, held at Mt. Herman, near San Francisco, where he preached Sunday morning, August 11, spoke Monday, Tuesday, and Wednesday on "The Bible and Missions," and conducted meetings of missionary recruits.

The attendance at the Asilomar Missionary Education Movement Conference, July 16–26, was slightly smaller than last year. The program was rich in addresses by missionaries. The Board was represented by Rev. John K. Browne, Mr. C. C. Fuller, of Africa, and Rev. Watts O. Pye, of China.

FOREIGN DEPARTMENT

THE PHILIPPINES

Strategic Days Ahead

"Now is the acceptable year here," writes Rev. Frank C. Laubach, at the end of a letter sent from Camp Keithley, on Mindanao, P. I., where, with his family, he had gone for the first vacation he had allowed himself since the Filipino work claimed him in 1915.

He believes, especially, that work should be begun and pushed among the Moros, descendants of the old Mohammedan Malays, who invaded Mindanao hundreds of years ago and drove the original tribes of the island back into the hills. Mr. Laubach's appeal for workers is so forceful that we let him present it practically in his own words:—

"As we have studied the Moro problem first hand and have prayed about it, it has become more and more evident to me that now is the strategic time for us to appeal to the American people for men for this particular purpose, and that now is a peculiarly fitting time for us to make our entrance into this field.

The Moros Are Ready

"Perhaps I should explain my second point first. This is the right time to enter the Moro field, because there is going on a speedy change from American to Filipino officials in this field. The Americans have maintained a prestige which the Filipinos will not be able to maintain. We have found that since we are the only Americans, with the exception of the governor, engineers, and school superintendent, remaining here, we have been treated with all the lavish courtesy which the Moros formerly spread about among hundreds of Americans. Why the Moros were so friendly to the Americans is a rather hard question to answer in a word, but, no doubt, two factors were important. They conquered first the Spaniards, and second the Moros. Since the conquest, they have been just and merciful, and have made no effort to exploit the people. In every respect this is the most peaceful and prosperous period this region ever knew.

Christian Statesmanship Needed

"We missionaries may, then, if we desire, inherit this tremendous advantage. We may, at the same time, make ourselves diplomatically invaluable to the Filipinos in their dealings with the Moros. It looks like an opportunity for the right type of broad man, with tact, personality, and vision, to achieve the same powerful hold upon the Moros and Filipinos that Dr. Cochran, for example, had in Persia. From what I have said, you may judge that no mere traveling evangelist, indifferent to the affairs of this life, would be able to meet the situation. We want here a Christian statesman.

The Quality of the People

"Yesterday we were invited to attend a wedding of the daughter of a Moro dato, or chief. There were more than fifty Moro chiefs seated on the floor around the four walls of a large building. For three days they would stay at this wedding. They were the chiefs from all around Lake Lanao. It is their custom to spend three days at every one of the weddings of their daughters or sons.

"As you faced those strong, shrewd men, with keen eyes that looked at you straight without blinking, you felt that here is the greatest potential power in the Philippine Islands. Moros and desperadoes, perhaps, though

they are, they are the best poised and the keenest people on our island, or in any of the Philippine Islands. They look as the grandchildren of the most aggressive race of Malays that ever entered the archipelago ought to look. We went away from that wedding with a new respect for the possibilities of these people.

The Great Fields

"What I have said of the Lanao District is equally true of the great Cotabato River basin. Then we would soon be asking for another man to be stationed at Zamboanga, the capital of the Moro Provinces, where Governor Carpenter lives. Zamboanga bids fair to be the second city of the Islands in importance. I should say it is fourth now, at least in many respects.

"Here, then, is an immediate need of two men, one for the Lanao Province and the other for Cotabato Province, a need for men who have had experience with the Mohammedan problem, and who know how to carry matches in a powder factory without striking them.

"While not necessary, it would be an advantage to have an ordained physician, or a physician with the right spirit, even though not ordained, here at Lake Lanao.

"A man with experience in dealing with Mohammedan boys would be of the utmost value, since Boy Scouts are popular, and splendid as entering wedges for Christian teachings."

Mr. Laubach goes on to suggest that some of the men who were planning to go to Turkey may find a Mohammedan field under our own flag; and that those who are detained from a return to Turkey might do transient service among the Filipinos.

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AFRICA

A Look-in at Inanda and Amanzimtoti

From a private letter of one of the party headed for Palestine and relief work there, whose route took them by South Africa, we are permitted to quote a portion which deals intimately with places and people familiar to our readers:—

"Our really greatest adventures in Durban have been our visits to Inanda and Amanzimtoti, by motor-bus and automobiles. Only eleven of us went to Inanda, and we had a heavenly time. There were Miss Jillson, Miss Morley, Miss Blake, and Mrs. Marden, of the American Board. The ride was through lovely country, but over execrable roads; the place itself was almost too beautiful to believe—all roses and hibiscus flowers.

Studying Inanda

"We visited various classes; the domestic science girls were stuffing a chicken, and I was so glad they had it for their own lunch instead of giving it to us. Then a native teacher, barefooted, was teaching English; and I have rarely seen a teacher of greater poise or severity. We looked hard and longingly at their laundry system, which we hope to imitate at our headquarters, and were charmed by all the evidences of the lovely kind of civilization they have established there.

"They have two dear young teachers—Miss Dickenson and Miss Brittendon—oh, and Miss Kielland, too. We had lots of fun together, and all ate lunch under the trees. They gave us delectable pineapple and guavas and orangeade of their own production, besides our picnic lunch from the boat; and while we were eating dessert the schoolgirls came and stood near us and sang some English hymns, a Zulu song, with which they welcomed Miss Phelps on her return, and the famous click-song. The girls are sweet-looking; it is hard to believe that they are the same material as the people in the kraals near by. The Phillipses, who are at Inanda, studying the language, have one of the most adorable babies I have ever beheld. All our children left us at Cape Town, so we were particularly glad of a chance to play with him.

The Pilgrimage to Amanzimtoti

"The visit to Amanzimtoti was *en masse,* forty-two of us; so it wasn't quite so much fun. We have lived in a crowd so steadily since we embarked that it is a great comfort to get off in small groups and not 'proceed to the automobiles in squad formation.' But we saw wonderful things and simply loved the people. The Leroys' new house, built by the students, is really beautiful, with a wide porch looking over gorgeous hills and valleys and the very blue Indian Ocean, sitting and smiling just the way Mr. Kipling said it did.

"All their agricultural methods seem very well up-to-date, and even the non-believers in missions were greatly impressed. We have several of this variety in our midst, and, strange as it may seem, they are the very same ones who always find the dust unbearable on motoring trips and talk about it constantly; who can't get on with their roommates, who don't see why we have to study French and Arabic, *et cetera, ad infinitum.*"

"Mission Boys" in the War

We are permitted by Rev. James D. Taylor, of the Zulu Branch of our South Africa Mission, to quote the following paragraph from a letter from one of his former colleagues at Impolweni, who is now a lieutenant in the British army, and has served in connection with the South Africa Native Labor Contingent. What he says throws interesting light on the place of Christian natives in the contingent:—

"The Bantu give best work returns next to home laborers, but the demands they make on shipping with short-term contracts are too impossible in days like these. The mission boys have been a decided success on this European expedition. They have occupied most of the responsible positions; have been well behaved and set good examples; have been reliable and dependable when disaffection was making itself felt; have borne unexpected hardships with very little complaint; and have altogether justified the expenditure of love, effort, and treasure that has raised them to their present level

CHURCH BUILDING IN PROCESS OF ERECTION AT MT. SILINDA

Rev. Thomas King, of Rhodesia, incloses a snap shot of the new church building as it was some months ago (see *Missionary Herald* for February). When he wrote us, in March, he said that the building had progressed so far that the roof was on and it had stood the test of nearly 200 inches of rain.

"The boys are now busy plastering the walls," he continued, "and the carpenters are giving the finishing touches round doors and windows, but it is a long way from finished. We need a lighting plant that will make it possible to hold night services. We need 200 seats, and they will cost $10 each. It has meant time, sacrifice, and hard work for some of us to see it through so far as it is today. We ought to have some 'Liberty loans' if we are to see it through to a finish."

among their brethren. Mr. LeRoy's boys (from Amanzimtoti Institute) were the best in our Natal company; boys from another mission next; and a group of devout Catholics from the Polela district next. Non-Zulu boys in the company were kept in splendid control and superintendence by a Basuto full corporal, James, who is a Wesleyan local preacher. He was more useful than many sergeants with white skins. Missions have justified themselves on this expedition."

THE BALKANS

Active Work in Monastir

Although written from Salonica, in May, Miss Mary L. Matthews describes the important work under her care in Monastir. She says:—

"I came here to Salonica to bring one of my assistant teachers, who has been a nurses' aid at the English hospital near our school, to have a vacation with her classmates, who were called from the same work at the hospital to teach English in our mission school here. She could not travel alone, of course. Because I am only a civilian and not Red Cross, we could not come on the military train, but in the one third-class car attached to the local freight, which took seventeen hours to make the journey from Florina, to which station, some fifteen miles more or less from my city, we were sent by Major Frothingham (of the American Red Cross), in his fine, new car. I could put up with the discomfort on the train, but that we should be so long on the way was at least inconvenient. The military train comes in about seven hours, though in either train one must sit up all night.

"Our bureau for transmission of funds from men in America to their families in Monastir is in good running order. I am very thankful that our consul general and vice-consul are such men, ready to do anything possible to help the women to get the money that belongs to them from husbands or sons. We now have 238 families on our list, and money is beginning to come through the consulate by cablegrams. Also, I receive previous checks, and have the women indorse them with a 'mark,' and I sign as witness. I send them to the consul, to be cashed at the banks in Salonica, as we have no bank in Monastir.

"We have handled already more than $4,000. Last week I received and paid out about $1,500, and this week already the amount received is about $800.

"Much time is required for letters for the consul general on matters for the women, and they are very grateful for the help, as they are apt to be defrauded by the agents who have handled money sent them from America, often losing half or all the amount. (Thousands of dollars are lost in this way. Many have no proof that agents have received their money, and so it cannot be collected for them.) This is really satisfactory relief work, and I am glad to be able to do it. The refugees from villages are losing their prejudices against us on account of our religion, and I believe it is in God's plan that we should be able to do more for them in the future than has been possible in all the past years."

TURKEY

A Turkey Bulletin

From report letters received from Dr. W. Nesbitt Chambers, now in Switzerland, we are able to make up the following bulletin. The items are gleaned from letters from mission stations where some of our staff are "carrying on" in spite of difficult conditions. They are necessarily brief and not always clear, but they show the unquenchable courage and devotion of these Christian men and women to the task that is set before them.

Rev. Cass A. Reed writes from Smyrna, May 25, of the Annual Students' Conference held at the Interna-

A FORD IN THE MADURA MISSION

tional College, saying that 200 were in attendance, of whom 177 were registered delegates.

Cards from Cesarea, dated June 5, speak of work done among the orphans, and seem to indicate that the people there are quietly doing their work. Food is much more expensive. The mission buildings are all safe with the exception of one schoolroom, which had been knocked down.

A card from Miss Olive M. Vaughan, all alone at Hadjin, tells of a "long winter followed by a cold, rainy spring. No warm weather yet (June 7). Am well, only a bit tired." Now that school has finished she says she is resting, and she tells of her joy in getting word that her father and mother in America are well.

Mr. Dana K. Getchell, at Marsovan, refers to "Commencement on May 30" —doubtless at Anatolia College. He says: "We are all in health, but tired from the year's work. We long for our associates. Our work will keep us very busy during the summer months."

A card from Miss Mary L. Graffam, of Sivas, urges sending an associate. She says, also, "Personally I am the same as ever. All goes on in the accustomed way."

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INDIA

Being Dead, yet Speaketh

From a letter of Rev. George T. Washburn, D.D., of Meriden, Conn., regarding orphan children received into missionary care (see May *Missionary Herald*, page 217) :—

"There was another—a man of the robber caste: a robber born, but with a woman's heart; a lover of peace and a peacemaker. He qualified in the normal school and in the theological seminary for teaching and preaching work, and was put in charge of a small congregation and school among humble Hindus and Mohammedans, not far from the college. For a dozen years he made his work a labor of love, endearing himself to the people of the suburb. He was much the most intel-

ligent and best educated man in the precinct, and the people came to depend on him in very many ways.

"When cholera devastated Madura, in 1911, he not only procured medicine for the sick at the mission dispensary, but saw to its proper administration, to the nursing of the patients, and to the sanitation of the precinct, until he himself was prostrated and succumbed to the disease.

"Then the Mohammedans came to the bereaved house and said: 'He belonged to us as well as to you, for he was always helping us. Let us prepare his body for burial and look after the other preparations'—a request nobody can understand who does not know the Hindu horror at the pollution and ill omen attached to any near contact with a corpse or a funeral. They performed these last offices, bore his casket on their shoulders across the sandy bed of the Vaigai, a mile and a half to the Madura Christian cemetery, attended the burial services, and waited to close the grave.

"Some months after the widow wrote to me that these same Mohammedans had marked the grave with a stone, bearing this inscription: *'In memory of S. Manikam, Catechist—A Famine Orphan of a Kallar family—cared for and trained by Dr. Washburn—to be a Faithful servant of the Lord—He died at Valasai of Cholera June 11, 1911—Aged 40 years—His Life was spent for others—Erected by Mohammedan and Hindu Friends.'* And the Mohammedan and Hindu appears in it in this, that Mrs. Washburn, the caretaker and mother of the whole orphanage, being a woman, is entirely overlooked. As for myself, I would rather have my name carved into such humble records as these than recorded in the roll of university honors.

"This orphanage, like hundreds of mission stations, has its lesson. And it is this—it is the living personality that creates the new life."

*

New Impressions in Madura

Miss Bertha K. Smith, one of the 1917 additions to the Madura Mission, is busily engaged in learning the language in which she is to work. She writes as follows:—

"One Sunday afternoon one of our missionaries, three Bible-women, and I went out to do some speaking. I, of course, went only as an observer, my first taste of the work that I am going

A VILLAGE SCHOOL, AT THE RIGHT; THE TEACHER'S HOUSE, AT THE LEFT

One of the Madura Mission outstations

to do. I could not forbear quaking inwardly at the horrible filth, and wondering how others ever got used to it.

Subject for Preaching

"The first home into which we went had a drain filled with water that looked as though it had been there an indefinite length of time. The Hindu woman whom we were visiting was a very interesting character, however. When we arrived she was cooking at one end of her small porch. As soon as we came she stopped, made a place for the Bible-women at the other end of the porch on the floor, and brought out a bench for my friend and me.

"My friend said, 'Oh, I wish they would not always insist on bringing benches for us; I would just as soon sit on the floor.'

"I could not agree with her, and was very glad to see the bench coming. You see, I have lots of things to get accustomed to.

The Workers

"I do wish you could have seen those Bible-women. One was quite an old lady; but they all have such good faces, it was an inspiration to watch them. One after the other, in turns, would try to convince our Hindu friend that she should become a Christian, sometimes speaking and sometimes singing the message. They were all so earnest, and I was glad to see how efficient they were.

"All the time the Bible-women were talking the learner listened attentively, but did not say much. I was rather amused at one excuse she gave for not becoming a Christian. She 'did not want to have to go to church.' You can see from this how little she comprehended the possibilities of the Christian life!

"Most of my time is spent in learning the language, and I am thankful to say I am not finding it as difficult as I anticipated. I spend five hours a day with two teachers, and both of them have been so good and patient. Sophie is a young widow who has had a splendid education. She is very bright and such a sweet Christian. She best of all loves to go into the villages with the messages of the gospel, so some day I'm hoping to have her as my head Bible-woman.

A Unique Ceremony

"I must tell you about a betrothal service I went to the other evening. The groom was not there. He probably had a similar service elsewhere. Only the family and close friends of the bride were present. The idea was to have a rite similar to the one to which the Indians are accustomed at such a time, but to have it strictly Christian. After a hymn, prayer, and Bible reading, a special request was made for one of our missionaries to make an address in English and then to close with the benediction. It was all very simple and impressive, and a beautiful idea, I think."

*

CHINA

Feeding and Fumigating

Writing from an outstation of Paotingfu, Mr. Emery W. Ellis, of Lintsingchow, in Shantung, describes some of the relief work in which he has been helping, with other members of the North China Mission force. A considerable sum of money has been granted for repairing and renewing the dikes of one of the rivers in the district, and Mr. Ellis has been asked to make a partial survey of the stream.

Dr. J. H. Ingram, of Peking, has, so Mr. Ellis reports, some 600 flood refugees housed in a large temple in this Paotingfu outstation, where he is caring for them. They are arranged in groups at meal times, and their food is carried to them. In groups of sixty they have to submit to clean clothes, while their old ones are baked in a kiln —for obvious reasons—at least, the reasons are obvious if one is near enough. Once a week, Dr. Ingram in-

sists that his charges have a bath, though many assure him it is wholly unnecessary, as they have never had such a thing in their lives!

In a Catholic refuge somewhat to the south of this one of Dr. Ingram's, four foreigners and many Chinese have died of a fever supposed to be typhus. Some miles farther south is a camp of 7,500 refugees. They are housed in mat huts; are fed, clothed, and taught the new Chinese phonetics, in addition to the Christian truth which missionaries and Christian Chinese try to make clear to them.

*

Chinese Students at Work

Rev. Edward H. Smith, of the Foochow Mission, in China, has been more than busy since his return to Ingtai from his furlough in the United States a year ago. In a recent letter from him he says:—

"Whenever I get over my head in the work and my digestion begins to upset my disposition, I take to the road, and in the beauty of the everlasting mountains I find peace that passeth understanding.

"During the past two weeks' touring among the churches of Ingtai, I have visited eight chapels, in each of which I found one or more of my students preaching and teaching. These are the boys we have for years been training and teaching in our schools. Most of them are already married to our Christian girls, and in three cases the wives are teaching and doing as effective work as the husbands.

"During the last two months I have examined more than fifty candidates for church membership, and the list is still growing."

Mr. Smith gives some statistics as to the number of calls for preachers and teachers to supply villages and cities within the mission field, and says, "Will it always be true, as it was 1900 years ago, that while the harvest is white and waiting, the workers will ever be too few?"

"One of the most encouraging things of our return was to find that the church at Naing Cho, in our West District, had of its own initiative put up a new chapel and parsonage. The Mission Church Building Committee aided to the extent of $150, but the enterprise cost more than $1,000, and the plant is finished and ready for dedication.

"Do you wonder we are filled with joy, and that as I tramp these mountain paths, in the heat, I sing for gladness? The life of the missionary is the happiest, most rewarding, and soul satisfying of anything in all this broad world!"

*

Quick Work in Church Visiting

They must have the art of pastoral calling highly developed in Foochow, judging by a letter from Dr. Willard L. Beard, of the Foochow Mission. Dr. Beard writes, on May 12, as follows:—

"Yesterday afternoon I made some thirty calls on church members and learners of the Iong Gio Haeng church, with Mr. Kiu Ging Nieng, the preacher. It was one of the most interesting half days that I ever spent. We were all the time in the heart of this big city, and calling on men of big business—not rich men, but men who are doing the ordinary business of the city—making trunks, lacquer ware, ladies' dressing cases, brass manufacturers, successful doctors and apothecaries, builders, importers of the best varnishes, etc. But every one knew Mr. Kiu and was pleased to talk with him. The topic was always Christianity, and it was in every instance a welcome topic.

"We called on the wife of a church member. Her husband was not at home. He united with the church a year ago. She was very angry. Every Sunday morning she hid his good clothes, so he was obliged to wear his old clothes if he went to church. She scolded him. She tore up his Bible and burned his hymn book.

"In February of this year, while he

was away from home, the house caught fire. But the neighbors, among them a Christian, came in and put out the fire. The Christian was badly burned about the head. The hostile wife said, 'If that is what Christianity does for people, I will not oppose my husband's being a Christian.' "

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On the Great Plain of Chihli

The following notes, gleaned from a series of letters from Rev. Emery W. Ellis, of Paotingfu, Chihli, give some idea of the problems facing our missionaries and other flood relief workers in North China. The great plain of Chihli has its thousands starving and its tens of thousands going about begging and stealing.

What They Eat

Under date of March 27, Mr. Ellis writes:—

"Tomorrow I expect to finish work in the field south of Paotingfu. I find much of suffering. When peanuts are used for food, the shells are ground up with the nuts. The eating of chaff is common. Bean cake, the refuse from which peanut oil or bean oil has been extracted, is ground up for food, as are the dried leaves and stems of the sweet potato and the husks of leeks and onions. The leaves and roots of trees, the new wheat now about three inches high, and any reeds, rushes, or other green vegetable life, all go into the kettle for food. Vandalism is inspired by hunger, and the material for bridges is stolen and burned for food.

"In thirty-eight chapel refuges 1,600 people are being fed, and many are being taught the gospel at the same time.

April 11

"The crowds of kneeling women, appealing for food, make a sight never to be forgotten, and the satisfaction of those who have millet gruel to eat is gratifying to see.

April 21

"Conditions are desperate, and it is difficult to know what to do. Refuges in connection with our chapels are filled to overflowing, but it is only a drop in the bucket in comparison with the tremendous need. The few hundreds who are given employment are fed by it and help to feed their families at home. Another 2,000 are helped by the road-making plans of Tunghsien and Paotingfu. More re-

IN TAKU HARBOR, GULF OF CHIHLI, EAST OF TIENTSIN

A QUIET CORNER IN PEKING

cently soup kitchens, giving one meal a day, have been established in a number of places, thus helping a few hundred more.

May 16

"Rev. Hugh W. Hubbard, at Paotingfu, has been handling some $40,000 of flood relief money, as well as directing many other lines of work. Just now they are preparing to receive the young athletes from nine of the provinces of North China for an annual meet. It will be held on the grounds of the military school of the east suburb, which is the greatest of the military schools of China. About eighteen hundred, I believe, are in training for officers in the army.

"Nearly two thousand were fed in chapel refuges, six hundred in another refuge of Dr. James H. Ingram's, nearly two thousand were fed in our food kitchens, and seed grain was distributed to over six thousand families; food grain will be given to some three thousand individuals.

"The present effort that I am working on is to get some plan to repair the north bank of the river south of Paotingfu, so that the floods of the coming year may be lessened in area if the water rises above the normal level. The movement carries with it the desire that the officials provide the materials, and that the American Red Cross funds shall provide payment for the work. I am hopeful of its success. It is now the time of year to push this work, for in three months or less the waters will come with the rainy season, and it will then be too late to do the work for this season."

Church Officers Meet in Taikuhsien

On June 12 and 13, Rev. Paul L. Corbin tells us, there was held in Taikuhsien, Shansi, a conference for church officers. The topic studied and its general effect might well be recommended for churches in America.

"We have now in the field of this station and in the membership of our Station Association nine organized churches," writes Mr. Corbin. "Some of these churches have been recently organized, and all of them are more or less in the kindergarten stage, from the ecclesiastical point of view. I invited all these churches to send in their officers for a two days' conference, with a view to helping the officers get some acquaintance with the duties of their offices, and also to talk over with these leaders some plans for advance-

ment. They responded very enthusiastically, and we had in all about thirty men here for the conference. The general theme was, 'How May We Help the Church to Move Forward?'

"At each session an invited speaker would introduce a topic in a fifteen-minute speech, after which there would be general discussion. Some of the topics taken up were the following: Duties of Church Clerks; of Church Treasurers and Auditors; The Work of Deacons; Church Rules; Value of the Sunday School to the Church; Value of the Christian Endeavor Society; How a Chinese Christian Should Observe the Sabbath; The Church and Wedding and Funeral Customs; and The Church and Its Pastor.

"The discussion of some topics was exceedingly spirited. On the afternoon of the second day, a 'model' communion service was held. There was a good spirit of fellowship and inquiry in all the meetings, and I really felt they were worth while, and marked a distinct advance in our work. The prayer meeting that closed the conference was in truth the high water mark of it all, and left the men in a very tender and thoughtful mood."

JAPAN

One Phase of the War's Influence

A recent letter from Rev. A. W. Stanford, of Kobe, refers to one of the unfortunate effects of the war upon Japan's life. We know from experiences here in America, during the early years of the war, how it is that easily gained prosperity and failure to appreciate the principles involved in the war can bring on a spiritual dullness and a deterioration in character. And we believe that Japan's loyalty and sensitiveness to high ideals, as she sees them in her work with her Allies, will bring out her spiritual strength, in contrast to the material spirit now so prominent. Mr. Stanford says:—

"At the outbreak of the war, we worried lest the spectacle of so-called Christian nations butchering one another give Christianity a black eye in Japan and elsewhere, and injure mission work greatly. But the war has hit Japan religiously and morally in a manner none of us seems to have forecasted—through her remarkable financial prosperity and freedom from all the real pinch of the war. It meant an easy life; few sacrifices, except

SHAOWU KINDERGARTEN CHILDREN, THEIR MOTHERS AND SCHOOL HELPERS

The little folks are warming their hands over fire baskets

what are involved in very high prices; quiet and entirely normal relations in state and society, save for the financial revolution and abnormal consequences growing out of it.

"At a recent meeting of the Bible Society, the agent reported that Bible circulation has fallen off fifty per cent in the past two months. The reason assigned, mainly, was the war prosperity Japan enjoys. It is hurrah-boys for money, extension of trade, industrial booms, and what-not.

"The reports from the theological schools last spring were in the same line. The entrance classes to all theological schools in this part of the empire, including the Bible-women's schools, were disappointingly small or none. Out of a graduating theological class of sixteen, from one of the men's schools of theology, I heard that not one went into direct Christian work, though many went into lucrative positions."

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Japan Mission Meets at Arima

From an account furnished us by Miss Alice Cary, of Kyoto, of the annual meeting of the Japan Mission at Arima, this year, we realize how completely the American Board's Deputation, which met with the mission, entered into the work of the meeting, and also what a large amount of work had to be done.

Members of the Central Committee of the Kumi-ai churches were present during two days of the session, illustrating the friendship and coöperation already existing between the two bodies.

Field Secretary Appointed

Miss Cary writes:—

"One of the most important steps taken was the appointment of a field secretary. The present organization of the mission calls for each member serving on a temporary committee during the session, there being four committees handling the various lines of work—evangelistic, finance, nominations, and personal (care of locations, furloughs, etc.). In this way, each member feels a personal responsibility and interest in the work other than his own special line of endeavor. These committees report on the floor, and there final action is taken. To some this seems cumbersome machinery, and there was talk of an executive committee and secretary, who by tours of inspection would come to know the whole field. The idea was a revolutionary one, but in the end Dr. Pedley was unanimously chosen as field secretary, to live near the headquarters of the Kumi-ai churches and to be the point of contact between the two organizations. His work will also include touring of the Korea field, for with our present limited number of men we cannot spare one for opening this new work.

Four Families to Twelve Stations

"The location of four families (three of them placed permanently for the first time) was of special interest—the Holmeses, of Otaru, move to Osaka; the Halls to Maebashi; the Morans to Okayama; and the Frank Carys to the Hokkaido. Every station feels the urgent need of help and reënforcement, but where are the men? The Personals Committee had the extremely difficult task of making four families go around among twelve stations. Madame Hirooka, the interesting pioneer business woman who became a Christian late in life, in a short but forceful speech to us one afternoon urged us to keep up the work we were doing, and to enlarge on it to the extent of our ability. That this appeal may be made more strongly and the needs pictured more tellingly, a new Committee on Publicity has been appointed by the mission, to picture to the American public the call of Christian work in Japan."

Having a Hobby as a Recreation

I heard a black man teaching a Sunday school lesson in a church of the West Africa Mission. He was claiming that you could have known Abraham's path through the forest by the stones of his altars. As you might know the place where a white man had slept the night by the empty tin of the canned food he had eaten, so you would certainly know Abraham's camp by the stones of his altar.

Dr. A. C. Good was our Abraham in the forests of the Cameroun. He went before us into the forests, and if we know his path, and those places where he slept the night, be very sure that we do not know this by a patrin of butterflies. It is true of Dr. Good that he had a hobby, and that he did collect butterflies, but it is not by these that we trace his path through the forest. Rather, it is by a church which is made up of the stones of his altar—by Christian men and women who remember him and who call their children by his name. Yet he was a collector, and if there is no tradition among the black people that their friend caught butterflies, there is this memory of him among the men of science of his own tribe and country.

And if that man whose African nickname was "Walking, Walking, Always Walking" is not remembered by the Bulu to have been out for butterflies, but rather as a hunter of the hearts of men, yet his catch still spreads their bright wings under glass in the houses of science. He who was so wise and so good a missionary found time to make a little imperishable deposit of the perishable beauty that brightened his day.

Now I suppose that they will have been urging upon you, in this conference, the wisdom of mounting a hobby as a recreation. And I know that you will remember this advice, on some day in some alien country, with an infinite irony. You will be thinking, on that day, that those who advised you cannot have visualized your circumstances; and that a person so driven, so called upon from the back door and from the front door and from the windows, is not in a way to have a recreation at all, or a hobby. And yet Dr. Good did—he who was not less bread broken for the multitudes than you will be. And some of the busiest men of your mission will be seen of you to have a hobby, and a little secret faculty of accumulating and preserving treasure out of their experience of the truth and the beauty that spring from the mysterious life about them.

Jean K. Mackenzie, at the Conference with newly appointed missionaries held in the Presbyterian Board Rooms, New York, in June, 1918.

A Twelve-Year-Old Refugee's Thanksgiving

Thought out and written down by Surpouhi, a girl twelve years old, in the Sunday school of the Armenian Refugee Camp, Port Said, and translated word for word into English by Miss Mary E. Kinney, formerly of the Woman's Board school at Adabazar:—

1. "In the first place I am grateful to God for giving me a mind, because without that I could not think, or learn anything, neither could I tell him of my gratitude for all the many blessings he has given me.

2. "I am thankful because he has given me parents. When I am in trouble they help me.

3. "I am thankful to him because he helped us flee to the mountains, and helped us out of all our troubles.

4. "I am thankful because when the Turks attacked us our Father saved us from their hands.

5. "I am thankful because God sent some ships and rescued us from danger.

6. "I am thankful because after God brought us here he moved the

hearts of many races, Americans, English, Europeans, and other nations, to serve us in many ways. They opened schools, and gave us clothing and many other things.

7. "I am thankful because when the German aëroplanes came God saved us from harm.

8. "I am thankful because when the tempter comes to tempt us God saves us from him.

9. "I am thankful because God never forgets us, and we believe he will help us resist temptation.

10. "I am thankful because God always gives us food. We ought to thank him each time before eating."

Missionary Review of the World.

THE BOOKSHELF

Armenia: a Martyr Nation. By M. C. Gabrelian. New York: Fleming H. Revell Co. Pp. 352, with map. Price, $1.75 net.

"Armenia: a Martyr Nation" is the most complete statement regarding the Armenians, their history, their number, location, and characteristics, together with an account of the series of massacres and atrocities through which they have passed, that ever came from the press. One great advantage of the book is that it is written by an Armenian who has made a thorough study of his subject; in this book he draws extensively from a large number of distinguished authors, both ancient and modern. At this time, when Armenia is so much at the front because of the unprecedented atrocities endured by that long-suffering people, this book answers an endless number of questions regarding the history of this distinguished people that traces its origin back to Noah. The book is also readable; not simply a dry statement of annals, but a story of a people reared in the cradle of the human race, swept throughout their history by hostile forces from every point of the compass, persecuted and stricken and yet full of courage, repeatedly rising from the ashes of their destruction into a new life and with a new hope. The author speaks appreciatively of the missionary work which has been carried on among his people for nearly a century. The story covers the recent atrocities, unsurpassed in their severity by any of the previous afflictions through which the nation has passed. If one would know about Armenia, its people, their afflictions and their victories, this is the one book that will answer all questions.

J. L. B.

Balkan Home Life. By Lucy M. J. Garnett. New York: Dodd, Mead & Co. Pp. 309. Price, $3.00 net.

In spite of all the griefs and sorrows which the war has brought to us, there is one gain for which it is responsible, namely, a vastly increased knowledge of European history and geography. And now that the little countries of the Balkan Peninsula have all become our allies or the allies of our enemies, it is very appropriate that we should endeavor to learn more about them. It is desirable, moreover, for us to learn not only of Balkan geography and history, but also to become acquainted with the actual appearance, character, and habits of the Balkan men, women, and children.

It should interest us to see these people at work and at play, on week days and on Sundays, in church and at school, in their fields and in their homes. We should be delighted to rejoice with them at their weddings and to mourn with them at their funerals, to run with them away from evil spirits and to partake with them of their curious holiday refreshments.

This book, by Miss Lucy Garnett, affords an abundance of just such information. It contains several interesting pictures of Balkan persons and places and descriptions of quaint, weird, and delightful Balkan ways.

More than half the book is devoted to life among the Greeks and Turks, with whom Miss Garnett is thoroughly

well acquainted. She also describes home life among the Albanians, the primitive Roumanian shepherds of Macedonia, and the Bulgarians. One wonders why the Serbians are not mentioned. Since Miss Garnett has acquired most of her information from the neighborhood of Salonica, she is not very intimately acquainted with the Bulgarians, and has made a few mistakes in the transliteration of Bulgarian words. Moreover, the minuteness with which the author describes unimportant details of various wedding ceremonies and insignificant superstitious observances is sometimes tedious. On the whole, however, it is an excellent and pleasing portrayal of the real, every-day life of the Balkan peoples, and is well worth reading. R. H. M.

Southeastern Europe. By Vladislav R. Savich, with introduction by Nicholas Murray Butler. New York: Fleming H. Revell Company. Pp. 276.

At the present moment a great deal of attention is being given to the Slavic peoples. Our daily press is filled with references to Czechs, Croatians, Slovenes, and Jugoslavs.

These peoples constitute no inconsiderable portion of the population of Europe, and present one of the most serious problems in the reconstruction of the map of Europe; and since such is the case, it is imperative that the American people become acquainted with them.

A book affording much information is "Southeastern Europe," by Mr. Vladislav R. Savich. Inasmuch as this work is frankly written for the sake of Serbian propaganda, it cannot be accepted as unbiased and impartial history, and indeed those portions of the book which deal with Serbia's enemies are often flagrantly inaccurate.

Still, Mr. Savich presents fluently and vividly the problems of Southeastern Europe; and however much his solutions of these problems may differ from Mr. Wilson's, it would be well for all Americans to inform themselves of the races about which he writes. R. H. M.

WORLD BRIEFS

The Methodist Episcopal Church contemplates a campaign for pledges for $80,000,000 for home and foreign missions, to be paid in five years.

The Foreign Mission Board of the Southern Baptist Convention received last year for the first time in its seventy-three years of existence over $1,000,000 income for expenditure on the foreign field.

The International Missionary Union's annual meeting this year, its thirty-fifth, was held in New Rochelle, N. Y., instead of at the Clifton Springs Sanatorium, as heretofore. Seventeen outgoing missionaries were in attendance on the platform.

The Colorado Fuel and Iron Company is completing, at Pueblo, Colo., a vast clubhouse for its 6,000 employees. It is to cost $300,000, with an additional $50,000 for dormitories. The Y. M. C. A. is working at nineteen points in this company's holdings. Reports show that thirty-six Association buildings were secured from industries last year, costing $1,800,000.

In the Punjab, North India, is a regiment recruited entirely from Christians. A Church Missionary Society missionary tells of a visit to them in Ferzepore, and says that the men are entirely under their Indian officers, who seem to have them well in hand.

The *International Review of Missions* is authority for the statement that out of fifteen missionary societies whose representatives were present at a meeting held in London, April 17 of this year, thirteen reported an income larger than that of previous years, and ten the largest income on record.

The vacant post of General Secretary of the Missionary Education Movement has been filled by the election, at this year's Silver Bay Conference, of Dr. Ernest F. Hall, of San Francisco, hitherto Pacific Coast Secretary of the Presbyterian Board of Missions. This annual conference was the seventeenth in the history of the movement, and 292 delegates from seventy cities and towns were present.

Five thousand Jewish soldiers have volunteered from the United States for service in Palestine. When one group was being given departing honors in New York, it was addressed from a motor car by the aged Rabbi Margolies, who used the words of Moses in his patriarchal blessing over these volunteers for the Promised Land.

Nearly eight acres in the center of Cairo, on the main road to the Nile Bridge and the Pyramids, have been given by the Sultan and Council of Ministers of the Egyptian government as the site of a cathedral to be built in memory of Lord Cromer, Lord Kitchener, and men in the imperial forces who died in Egypt, Gallipoli, and Palestine.

The Board of Foreign Missions for the Presbyterian Church in the United States reports its income for the year ending April 1, 1918, as $2,779,519, of which amount $850,163 was contributed from native sources in the mission field itself. The Board reports 1,366 American missionaries and 6,870 native helpers; there are 172,335 communicants and 499,735 catechumens and adherents in 4,267 churches and groups.

The Authors' League and the Vigilantes organizations, representing some 2,700 writers at a luncheon held at the Aldine Club in New York, a few weeks ago, pledged, through a committee, the full support of these bodies in the campaign of the American Committee for Armenian and Syrian Relief for the week of November 23 to 30 next. In addition to this support, 632 weekly and monthly secular publications have offered to devote a certain amount of space to the story of conditions in the Near East, and every pastor in America has been asked to preach upon the theme on Sunday, November 24.

Dr. Tanimura, special commissioner of live stock for the Japanese government, and a graduate of Yale in 1891, has recently come to America to study relations between demand and supply of wool, etc., in this country. He says that Japan has only about 2,700 head of sheep, but imports annually some $15,000,000 in raw wool. The war's increase in prices and freight embargo makes it necessary for Japan to raise more sheep. It is also reported that 50,000 breeding sheep from our own Western ranches were distributed on farms in the Atlantic States during the closing summer, so that the production of wool is likely to be more widespread than ever before.

The American Red Cross Commission in Italy prints in a recent *Red Cross Bulletin* a map of Italy, Sicily, Sardinia, etc., covered with dots, crosses, initials, etc., indicating the quantities of varied activities undertaken for Italian relief by the organization. The kinds of work include workroom, hospitals, soup kitchens, canteens, refugees' homes, children's homes, refugees' colonies, health centers, *crèches*, infirmaries, two shoe factories, shops and warehouses. We counted the crosses indicating hospitals assisted. They numbered eighty-five. The little triangles denoting towns which had received aid were too numerous to count. The work in Italy has been in progress only since October, 1917, and has involved, up to May 1, appropriations of $4,588,826.

The first political head of a nationality to pay the supreme sacrifice in this war is Mar Shimun, civil and religious head of the Assyrian Church, whose death was announced some weeks since. Mar Shimun was chosen in 1903 to become 138th Catholicos of the East, succeeding his uncle. Consecrated from birth to the service of God, like the Nazarites he never ate meat in his life. Before the war the Assyrian Christians lived within a great triangle extending from near Mosul on the Tigris straight north to Lake Van, thence southwesterly to Mosul again. Including those in Persia, they numbered about 125,000 souls. They have suffered intensely from attacks by Turks and Kurds, from lack of food and shelter, and are now facing practical extermination. Since 1915 sums of money have been sent them from America, and still greater efforts are being made through the Presbyterian Board and the Armenian and Syrian Relief Commission to get food and help to them.

THE CHRONICLE

Arrivals in this Country

July 5. In San Francisco, Cal., Dr. and Mrs. James B. McCord, of Durban, Natal.

July 17. In San Francisco, Cal., Dr. and Mrs. F. F. Tucker, of Tehchow, China.

July 23. In Victoria, B. C., Rev. and Mrs. Frank A. Lombard, Rev. and Mrs. James H. Pettee, D.D., Miss Olive S. Hoyt.

August 4. In Seattle, Dr. and Mrs. O. H. Love, Dr. and Mrs. Charles W. Young, Miss Susan H. Connelly, Rev. and Mrs. Chauncey Goodrich, D.D., of North China; Rev. George C. Raynolds, M.D., from the Caucasus.

August 15. In San Francisco, Cal., Rev. Ernest C. Partridge, from the Caucasus.

MARRIAGE

April 26. At Foochow, Mr. Ray E. Gardner and Miss Adelaide K. Thompson.

BIRTHS

April 15. At Ifafa, Zulu Branch, South Africa Mission, to Rev. and Mrs. Arthur F. Christofersen, a daughter, Beatrice.

June 11. At Lanao, Mindanao, a son, David Brainerd, to Rev. and Mrs. Frank J. Woodward.

DEATHS

July 1. In Kobe, Japan, Miss Mary E. Wainwright, a representative of the Woman's Board of Missions of the Interior at Okayama. (See Editorial Notes.)

July 10. In Africa, of pneumonia, Miss Laura Clarissa Smith, aged forty-seven years, formerly one of the Woman's Board's staff in Natal. Miss Smith was a graduate of Oberlin in 1892. When she first went to Africa, she was connected with the girls' school at Umzumbe. She served eight years before her first furlough, but after a short time in America she was recalled to act as principal for a year at Lovedale School, in Cape Colony, substituting during the furlough of Miss Coombs, the head of that institution. Miss Smith had decided to stay in Africa, doing outstation work "until the end of the war," but a cable announcing the fact of her death was received from Durban about the middle of July.

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Dr. William S. Dodd, son and grandson of American Board missionaries and himself for some years a member of our Western Turkey Mission, is a member of the Red Cross and Armenian and Syrian Relief Commission's Unit just sent out under Col. E. St. J. Ward for work in Palestine. Dr. Dodd writes of the pleasure he experienced in visiting Amanzimtoti Institute at the Board's station at Adams, in South Africa. He, with several others, spent Sunday at the station, thus utilizing the time required for the ship's stay at Cape Town and voyage around the coast to Durban, where they rejoined the party. Dr. Dodd met at Adams a distant relative in the person of Mrs. C. N. Ransom, whose father and mother went to Syria as missionaries on the same ship with Dr. Dodd's parents, in 1849. Dr. Dodd's mother, still living, will be ninety-one years old next June.

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	4 30	
Auburn, 6th-st. Cong. ch., 6.93; High-st. Cong. ch., Wm. A. Robinson, 5,	11 93	
Bangor, All Souls' Cong. ch., 5; James H. Crosby, 10,	15 00	
Bath, Winter-st. Cong. ch.	25 00	
Biddeford, 2d Cong. ch.	17 50	
Brownville, Cong. ch., of which 1 from Mrs. Nettie Pratt,	6 00	
Cumberland Mills, C. W. Mace,	1 00	
Dexter, Albert L. Atkins,	1 00	
Farmington, 1st Cong. ch.	36 00	
Garland, Cong. ch.	4 00	
Hallowell, Henry M. Pearson,	1 00	
Hiram, Cong. ch.	10 00	
Lewiston, Lilian F. and Florence A. Wells,	5 00	
Limerick, Friends,	5 00	
Machias, Warren Hill,	3 00	
Minot Center, Cong. ch., of which 2 from Mrs. Fannie N. Wells,	57 00	
North Yarmouth, Cong. ch.	10 00	
Portland, Woodfords Cong. ch., 60.22; Geo. T. Springer, 2,	62 22	
Presque Isle, E. E. Parkhurst,	5 00	
Skowhegan, Island-av. Cong. ch.	42 50	
South Berwick, 1st Cong. ch., 75; Jane Sewall, for work in China, 100,	175 00	
Waterville, Cong. ch., Stephen H. Ayer,	1 00	
Westbrook, Mrs. Martha F. Emery,	1 00	
Yarmouth, 1st Cong. ch.	40 00	539 45

Legacies.—Washington, Wm. A. Humes, by Sidney Humes, Ex'r, 300 00

839 45

New Hampshire

Amherst, Cong. ch.	11 84	
Atkinson, G. A. Page,	2 00	
Barnstead, Henrietta B. Hoitt,	100 00	
Claremont, Cong. ch.	24 00	
Concord, 1st Cong. ch., 74.22; Nathaniel Southard, 5,	79 22	
Gilmanton, Cong. ch.	8 00	
Goffstown, Cong. ch.	20 28	
Grasmere, Sarah Flanders, 10; Edwin Flanders, 5,	15 00	
Hampton, Cong. ch.	30 00	
Haverhill, 1st Cong. ch.	16 40	
Hooksett, Cong. ch.	17 00	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	95 00	
Kensington, Cong. ch.	7 20	
Lancaster, Cong. ch., 23.45; Mrs. E. H. Billings, 1; Grace G. Timberlake, 1,	25 45	
Littleton, Mrs. C. F. Lewis,	2 00	
Milford, 1st Cong. ch.	45 00	
Milton, 1st Cong. ch.	7 42	
Newfields, Cong. ch.	10 80	
Portsmouth, North Cong. ch., of which 5 from Ralph W. Junkins,	665 00	
Salmon Falls, Cong. ch.	15 00	
Tamworth, Cong. ch.	10 00	
Walpole, 1st Cong. ch.	25 00	
West Lebanon, Cong. ch.	60 00	
Westmoreland, Cong. ch.	6 00	1,297 61

Vermont

Barton, Cong. ch. 15 83
Brattleboro, R. C. Clark, 5 00
East Poultney, Mrs. Jane G. Wilcox, 5; Jean P. Harris, 5, 10 00
Essex, 1st Cong. ch., Mrs. C. E. Greene, toward support Rev. Wm. Hazen, 10 00
Franklin, 1st Cong. ch. 35 00
Johnson, Cong. ch. 52 00
Ludlow, Cong. ch., toward support Rev. E. H. Ballou, 14 80
Manchester, G. A. W. 250 00
Middlebury, Cong. ch., Member, 500 00
North Bennington, Cong. ch. 28 54
Randolph Center, Mrs. D. H. Nutting, 5 00
Rochester, 1st Cong. ch. 44 26
St. Johnsbury, South Cong. ch., John T. Ritchie, 10 00
Salisbury, Cong. ch. 10 00
Saxton's River, Cong. ch. 50 00
South Royalton, Cong. ch. 3 30
Springfield, 1st Cong. ch. 120 60
Townshend, West Cong. ch. 6 25
Wallingford, Friend, 1 00
Wells River, Cong. ch. 30 00
West Brattleboro, Friend, 10 00
Westminster West, Cong. ch. 17 00
Williston, Cong. ch., Mrs. H. C. Miller, 25 00 —1,253 68

Legacies.— Barnet, Alexander Holmes, by W. H. Burbank, Ex'r, 830 00

2,083 68

Massachusetts

Abington, Mrs. F. E. Perkins, 2 00
Acton, South Cong. ch. 3 80
Allerton, Mrs. Celia H. Sprague, 25 00
Amesbury, Thomas Clark, 10 00
Amherst, South Cong. ch., Ralph B. Howlett, 25; *Bulletin* Reader, 50; E. E. T., 5, 80 00
Andover, Free Christian Cong. ch., Friend, 100; Rev. and Mrs. Markham W. Stackpole, for Peking, 50; Friend, 5, 155 00
Ashburnham, 1st Cong. ch. 27 39
Ashfield, 1st Cong. ch. 20 00
Becket, North Cong. ch. 9 70
Blandford, Rev. and Mrs. Irving H. Childs, for day school in West Central Africa, 20 00
Boston, Central Cong. ch. (Jamaica Plain), 200; 2d Cong. ch. (Dorchester), 127.73; Phillips Cong. ch. (South Boston), 50; Boylston Cong. ch. (Jamaica Plain), 10; Cong. ch. (Roslindale), Benjamin Durham, 7; Baker Cong. ch. (East Boston), 6.60; 1st Cong. ch. (Hyde Park), Mrs. E. B. Greene, 5; Frederick H. Mansfield, 5; Wm. Stewart, 5; J. Payson Bradley, 2; S. B. Holman, 2; Friend, 500; Friend, 25; Friend, 5, 950 33
Boxford, A. R. L. 25 00
Braintree, 1st Cong. ch., 34.40; Miss A. T. Belcher, 15, 49 40
Brockton, South Cong. ch., 700; 1st Cong. ch., 175, 875 00
Buckland, 1st Cong. ch. 36 00
Cambridge, John Crosby Brown Moore, 50 00
Campello, Friend, 3 00
Carver, 1st Cong. ch., Mrs. Theron M. Cole, 5 00
Chelsea, 1st Cong. ch. 90 42
Chicopee, 1st Cong. ch. and S. S. 40 00
Chicopee Falls, 2d Cong. ch. 37 62
Concord, Trin. Cong. ch. 29 84
Conway, Mrs. S. H. Clary, 2 00
Danvers, Friend, 2 00
Easthampton, 1st Cong. ch., 15; Anna C. Edwards, 5, 20 00
Edgartown, Cong. ch., Caroline M. Osborn, 7 00
Enfield, Cong. ch., of which 110 from Marion A. Smith and 100 from Mrs. Henry M. Smith, 210 00
Everett, Mystic Side Cong. ch. 50 53
Fall River, Central Cong. ch., 240; Eunice A. Lyman, 2; Friend, 1, 243 00
Florence, Cong. ch. 52 25
Foxboro, Bethany Cong. ch. 41 04
Granby, ch. of Christ, 19 35
Greenwich, Cong. ch. 11 04
Hadley, 1st Cong. ch. 6 00
Harvard, Cong. ch. 10 00
Haverhill, Riverside Memorial Cong. ch. 24 00
Holyoke, John K. Judd, 50 00
Hopkinton, Willard M. Brown, 1 00
Lancaster, B. F. Wyman, 5 00
Lawrence, South Cong. ch. 32 34
Lee, Geo. W. Bidwell, 25
Leominster, North Cong. ch. 26 61
Lincoln, Mrs. Ellen G. Trask, 1 00
Longmeadow, 1st Cong. ch. 85 00
Lowell, Friends, 10 00
Ludlow Center, Cong. ch., of which 5 from Mrs. S. E. Jones, 48 00
Lynn, Central Cong. ch. 49 04
Malden, Maplewood Cong. ch., for work among Armenians, 79.05; Frances A. Odiorne, 5, 84 05
Mansfield, Cong. ch. 42 25
Marshfield, Friend, 1 00
Medford, Mystic Cong. ch. 63 91
Melrose Highlands, A Gift, 10 00
Merrimac, 1st Cong. ch. 15 67
Millers Falls, Cong. ch., J. Hodgen, 1 00
Milton, 1st Cong. ch. 31 80
Mittineague, H. A. Goodman, 10 00
Monson, Mary A. Walker, 2 00
Montague, Friends, 12 00
Nantucket, 1st Cong. ch., toward support Miss Rachel B. North, 34 43
Natick, 1st Cong. ch., 84; Mrs. W. H. Brown, 2, 86 00
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 98; James White Hale, 75; Mary A. Ridgway, 2, 175 00
New Salem, North Cong. ch., Beatrice A. Fay, 2 00
Newton, Eliot Cong. ch., C. A. Haskell, 1; The Misses Spear, 35; Mary Lewis Speare, in memory of Rev. and Mrs. S. Lewis L. Speare, 30, 66 00
Newton Centre, 1st Cong. ch., E. F. Rockwood, 10; Herbert J. Kellaway, 5; E. McLellen, 5, 20 00
Newton Highlands, Cong. ch., Alberta J. Crombie, 25 00
Newtonville, Central Cong. ch., for Shansi, 335; Walter T. Kelley, 1, 336 00
North Abington, Friend, 1 00
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker, 231.95; Edwards Cong. ch., of which 5 from Harriet J. Kneeland, 141.80; Mrs. S. E. Bridgman, 5; Mrs. Harriet H. Lamb, 2; Lucie J. Loud, 2, 382 75
Northboro, Cong. ch., of which 5 from Miss A. M. Seaver, 35 21
Peabody, South Cong. ch. 119 45
Petersham, E. B. D. 200 00
Pittsfield, Jane Austin Russell, 10; Mrs. John T. Power, 5; A. C. Washburne, 3; Miss M. F. Morey, 1, 19 00
Quincy, Bethany Cong. ch., of which 2 from Mrs. A. L. Melcher, 47 65
Randolph, T. 10 00
Richmond, Rev. W. M. Crane, toward support Rev. E. L. Nolting, 83 33
Rockland, 1st Cong. ch. 16 00
Rockport, 1st Cong. ch. 9 75
Salem, South Cong. ch., 8.56; Friend, 50, 58 56
Shrewsbury, Cong. ch., of which 2 from Arthur J. Harlow and 100 for Inghok, 102 00
South Attleboro, Friend, 5 00

South Hadley, Miss C. F. Stevens, 5 00
South Lincoln, Mary B. Farrar, 6 87
South Royalston, E. C. Twitchell, 1 00
Spencer, Cong. ch., Sybil A. Temple, 25 00
Springfield, 1st ch. of Christ, 111.47; Park Cong. ch., James H. Barton, 20; South Cong. ch., Carrie L. King, 12.50; Lilla M. Harmon, 5; Friend, 2; Friend, 2, 152 97
Stockbridge, Cong. ch., Adam Schilling, 1 00
Tewksbury, 1st Cong. ch. 28 49
Upton, Cong. ch. 10 16
Ware, Alvan Hyde, 5 00
Wellesley, Cong. ch. 138 25
Wenham, Cong. ch. 28 00
Westboro, E. W. Newcomb, 1 00
West Medford, Cong. ch. 97 59
West Medway, 2d Cong. ch. 15 62
Whitinsville, Village Cong. ch. 2,496 00
Whitman, 1st Cong. ch., of which 25 for Mt. Silinda, 57 77
Williamstown, 1st Cong. ch. 100 00
Winchester, 1st Cong. ch., interest on legacy, D. N. Skillings, 220; 2d Cong. ch., 7, 227 00
Winchester Highlands, Jennie G. Everett, 5 00
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. James B. McCord, 500; Old South Cong. ch., Mrs. Hollis W. Cobb, toward support Rev. C. B. Olds, 15; Memorial Cong. ch., 10; Hadwen Park Cong. ch., 6.23; E. S. Bunker, 5; H. Edwin Green, 2; Friend, 690; Friend, 50, 1,278 23
———, X. Y. Z., toward support Dr. Charles L. Gillette, 1,000 00
———, Cape Cod, 5 25
———, Friend, 13 00
———, Friend, 2 00—11,358 96
Legacies.—Boston, Mary K. Flint, by Marshall Jones, Ex'r, 1,470 52
Easthampton, Anna L. Lyman, by Chas. N. Clark, Ex'rs, 100 00
Enfield, Josiah B. Woods, by W. Woods Chandler, Trustee, add'l, 60 00
Newton, John Ward, by Burton Payne Gray, Trustee, 2,000 00—3,630 52
14,989 48

Rhode Island

Kingston, Herbert J. Wells, 50 00
Newport, Luella K. Leavitt, 25 00
Pawtucket, 1st Cong. ch., 300; Anna C. Sheldon, 1, 301 00
Peace Dale, Cong. ch. 175 00
Providence, Union Cong. ch., 163.35; Plymouth Cong. ch., 50; Beneficent Cong. ch., in memory of G. E. L., 25; C. H. Leonard, 8, 241 35
Tiverton, Amicable Cong. ch. 12 94—805 29
Legacies.—Pawtucket, Hugh McCrum, add'l, 558 90
1,364 19

Young People's Societies

New Hampshire.—Lancaster, Y. P. S. C. E. 5 73
Vermont.—Franklin, 1st Y. P. S. C. E., 5; Johnson, Y. P. S. C. E., for Sholapur, 10; Salisbury, Y. P. S. C. E., for Aruppukottai, 30, 45 00
Massachusetts.—Ballardvale, Y. P. S. C. E., 4; Boston, Y. P. S. C. E. of Union Cong. ch., for Mt. Silinda, 30; Shirley, Y. P. S. C. E., for Shaowu, 5; Wilmington, Y. P. S. C. E., for Mt. Silinda, 30, 69 00
119 73

Sunday Schools

Maine.—Portland, Woodfords C. S. S. 3 29
Vermont.—Bethel, C. S. S. and Y. P. S. C. E., for Shaowu, 16 08
Massachusetts.—Chelsea, 1st C. S. S., 23.10; Mansfield, C. S. S., 2.50; Newburyport, Central C. S. S., toward support Dr. E. L. Bliss, 2; Shirley, C. S. S., for Shaowu, 7; Somerville, 1st C. S. S., for Shaowu, 50; Springfield, S. S. of 1st ch. of Christ, toward support Dr. C. D. Ussher, 148.14; Tyngsboro, C. S. S., 1.30, 234 04
253 41

MIDDLE DISTRICT

Connecticut

Ashford, Mrs. Lucy E. D. Greene, 1 00
Bloomfield, 1st Cong. ch. 26 00
Branford, V. T. Hammer. 2 00
Bridgeport, United Cong. ch., 298.77; Frank L. Smith, 5, 303 77
Bristol, Cong. ch., of which 100 from Edward Ingraham and 25 from Mrs. C. F. Barnes, 125 00
Centerbrook, Cong. ch. 9 00
Cheshire, Lilian N. Stoddard, 5 00
Chester, Cong. ch., Mary C. Ely, 10 00
Coventry, 2d Cong. ch. 8 75
Danielson, Caroline F. Danielson, for educational work in Mindanao, 500 00
Foxon, Cong. ch. 11 00
Groton, 1st ch. of Christ, Elizabeth M. Avery, 5 00
Guilford, 1st Cong. ch. 11 00
Hartford, 1st ch. of Christ, 489.13; Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 355.18; Windsor-av. Cong. ch., 100; 2d ch. of Christ, 9; Immanuel Cong. ch., Arthur P. Bennett, 5; Mrs. Suviah T. Davison, 110; Mrs. Olcott B. Colton, 100; Grace C. Strong, 10; Mrs. G. H. Pryor, 2; Friend, for China, 5, 1,185 31
Harwinton, Cong. ch., Friend, 5 00
Kensington, Thos. W. Emerson, for work in China, 15 00
Litchfield, 1st Cong. ch. 76 00
Madison, 1st Cong. ch., 40; Helen S. Marsh, 1, 41 00
Manchester, 2d Cong. ch. 164 71
Meriden, 1st Cong. ch., Friend, 25; G. T. W., 20, 45 00
Middlefield, Cong. ch. 29 96
Middletown, 1st Cong. ch. 12 35
Milford, Plymouth Cong. ch. 46 53
Naugatuck, Anna H. DeVoir, 476 25
New Haven, ch. of the Redeemer, toward support Rev. P. J. Goertz, 168.72; William M. Parsons, 25; Mr. and Mrs. W. T. Barnum, 10; Mr. and Mrs. C. L. Kitchel, 5; M., 10; Friend, 1, 219 72
New London, 1st ch. of Christ, toward support Rev. Chas. N. Ransom, 75.32; Mrs. Lora E. Learned, 10, 85 32
New Preston, Cong. ch. 42 00
Norfolk, Louise P. Stevens, 10 00
North Woodstock, Cong. ch. 8 25
Norwich, Park Cong. ch., 234; 2d Cong. ch., 6.80, 240 80
Old Saybrook, 1st Cong. ch. 63 56
Plainville, Swedish Cong. ch. 6 00
Plantsville, Cong. ch. and S. S., for work among Armenian children, 50 00
Rockville, Friend, 10 00
Salisbury, ch. of Christ, 27 16
Simsbury, 1st ch. of Christ, of which 5 from W. Woods Chandler, 28 69
South Manchester, Cong. ch. 84 00
Southport, Cong. ch., toward support Rev. and Mrs. Wm. B. Stelle, 1,085 00
Stamford, 1st Cong. ch. 53 44
Suffield, 1st Cong. ch. 50 00
Thomaston, 1st Cong. ch., of which 25 from Mary S. Hazen, 59 10
Thompson, Cong. ch. 11 26
Torrington, Torringford Cong. ch., Bertha C. and Mary R. Norris, 53 35

Waterbury, Bunker Hill Cong. ch. 30 00
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 202 67
Willimantic, Cong. ch., 64; A. J. Bowen, 1, 65 00
Windsor, Cong. ch. 41 28
Woodstock, 1st Cong. ch., 38.63; Frances H. Butler, 5, 43 63—5,684 86
Legacies.—New London, Mrs. Martha S. Harris, add'l, 1,242 95
6,927 81

New York

Angola, Miss A. H. Ames, 5 00
Auburn, Cash, 50 00
Brooklyn, Flatbush Cong. ch., toward support Rev. W. L. Beard, 203.84: Josephine L. Roberts, for Mindanao, 30; Byron Horton, 15; Elizabeth S. Day, 2; Miss I. Brown, 2, 252 84
Buffalo, Plymouth Cong. ch. 20 00
Canaan, Cong. ch. 13 55
Catskill, Mrs. Chas. E. Willard, 5 00
Cincinnatus, Cong. ch., Theo. W. Harris, 5 00
Clinton, Mary A. Post, 3 00
Cortland, Sarah H. Hubbard, 5 00
Deansboro, Cong. ch. 3 00
Flushing, 1st Cong. ch. 288 90
Forest Hills, ch. in the Gardens, Rev. C. E. Burton, 25 00
Gouverneur, Miss C. O. Van Duzee, 1 00
Greene, 1st Cong. ch. 16 50
Homer, 1st Cong. ch. 25 00
Jamestown, Pilgrim Memorial Cong. ch. 12 21
Jewett, Rev. A. N. Andrus, 2 00
Malone, Mrs. O. J. Lawrence, 5 00
Minnewaska, Mrs. Jerome F. Kidder, 10 00
Moravia, 1st Cong. ch. 35 00
Mt. Sinai, Cong. ch. 18 50
Mount Vernon, Mrs. F. M. Bean, 10 00
New York, Manhattan Cong. ch., Rev. M. Luther Stimson, for Shansi, 100; Louise C. Hazen, 20; James M. Whiton, 10; H., for Shaowu, 40, 170 00
Orient, Cong. ch. 40 00
Otto, 1st Cong. ch. 15 00
Pine Island, Rev. G. Grobe, 2 00
Poughkeepsie, Guilford Dudley, 50 00
Riverhead, Sound-av. Cong. ch. 60 00
Sherburne, Cong. ch. 600 00
Shortsville, Rev. Wm. P. Sprague, 10 00
Sidney, Cong. ch. 25 00
Syracuse, Plymouth Cong. ch. 130 00
Ticonderoga, Mrs. Joseph Cook, 5 00
Union Center, Cong. ch. 6 60
Utica, Rev. Lewis Williams, 15 00
Walton, 1st Cong. ch. 72 70
White Plains, Westchester Cong. ch., of which 521.33 toward support Mrs. T. S. Lee and 125 for Satara, 646 33
———, C. S. S. 200 00
———, Friend, 25 00
———, Friend, 15 00—2,899 13
Legacies.—Buffalo, Ruth W. Bancroft, add'l, 325 00
3,224 13

New Jersey

Bound Brook, Cong. ch. 50 00
Haddon Heights, Mrs. Harriet E. Breckenridge, 5 00
Jersey City, Miss M. G. Stoddard, 5 00
Montclair, Watchung-av. Cong. ch., 54; 1st Cong. ch., for Mt. Silinda, 30, 84 00
Newark, 1st Cong. Jube Memorial ch., Miss M. E. Eddy, 15; Chas. L. Whitfield, 5; Emily T. Ward, 1.60, 21 60
Nutley, St. Paul's Cong. ch., 100; Mrs. Mary S. MacMillan, 25, 125 00
Ocean Grove, Ellen Ballard, 5 00
River Edge, 1st Cong. ch. 14 15——309 75

Pennsylvania

Kane, 1st Cong. ch. 112 00
Mahanoy City, Bethel Cong. ch. 20 00
Meadville, Park-av. Cong. ch. 30 00
Philadelphia, Central Cong. ch., James Farrar Stone, 10 00
Pittsburgh, Sadie Connell, 10; Friend, 1, 11 00
Ridgway, Ida E. Wood, 10; M. K. Williams, 5, 15 00
Scranton, Mrs. Julia A. Sears, 8 00——206 00

Ohio

Amherst, 2d Cong. ch. 18 00
Ashtabula, 2d Cong. ch., 20; 1st Cong. ch., 14.50, 34 50
Burton, Cong. ch. 7 00
Canton, Cong. ch. 35 60
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 616.42; 1st Cong. ch., 57; Hough-av. Cong. ch., 53.48; Archwood-av. Cong. ch., 50; Highland Cong ch., 10.85; Trinity Cong. ch., 9.50; Thomas Piwonka, 3, 800 25
Columbus, 1st Cong. ch., toward support of missionary, 225; Plymouth Cong. ch., 85; Martha J. Maltby, 1, 311 00
East Akron, Mrs. Mary Brewster, 5 00
East Cleveland, East Cong. ch., 25.05; Calvary Cong. ch., 5, 30 05
Fairport Harbor, 1st Cong. ch. 5 00
Hudson, Mrs. P. H. Babcock, 90 00
Huntsburgh, Mary E. Millard, 10 00
Lima, Cong. ch. 10 50
Madison, Cong. ch. 10 35
Mansfield, Mrs. Sara A. Hand, 10 00
Marietta, Mr. and Mrs. Thomas D. Biscoe, 30 00
Mt. Vernon Cong. ch. 36 25
New Milford, May E. Deming, 2 25
Newton Falls, Cong. ch. 3 10
North Olmsted, Cong. ch. 10 40
North Ridgeville, Cong. ch. 3 35
Oberlin, 1st Cong. ch., 89.30; 2d Cong. ch., 39.50, 128 80
Parkman, Cong. ch. 8 35
Sandusky, 1st Cong. ch. 20 43
Toledo, 1st Cong. ch., toward support Rev. and Mrs. F. J. Woodward, 375; Washington-st. Cong. ch., 30.10; A. G. Kopittke, 25, 430 10
Twinsburg, Cong. ch. 13 50
West Andover, Cong. ch. 10 00
———, Matured Cond'l Gift, 536 00—2,609 78
Legacies.—Cleveland, Ann Eliza Lacey, by John A. Purcell, Ex'r, 132 00
2,741 78

Maryland

Capitol Heights, Cong. ch. 27 00

District of Columbia

Washington, Ingram Memorial Cong. ch. 18 04

Georgia

Atlanta, Central Cong. ch. 11 36

Florida

Interlaken, Cong. ch. 2 50
Lake Helen, Cong. ch. 5 00
St. Petersburg, Cong. ch. 20 00——27 50

Young People's Societies

Connecticut.—Liberty Hill, Y. P. S. C. E. 1 30
Ohio.—Lexington, Y. P. S. C. E., for Pangchwang, 15 00
16 30

Sunday Schools

Connecticut.—Norwalk, 1st C. S. S., Pathmaker's Class, for Sholapur, 2 50
New York.—Brooklyn, C. S. S. of ch. of the Evangel, 19.50; Canaan, C. S. S., 6.50; Canandaigua, 1st C. S. S., for Sholapur, 17.93, 43 93
New Jersey.—Glen Ridge, C. S. S., toward support Dr. F. Van Allen, 50 00
Ohio.—Cleveland, Hough-av. C. S. S., 16.80; do., Glenville C. S. S., 1.70; Twinsburg, C. S. S., 6.30, 24 80
District of Columbia.—Washington, Ingram Memorial C. S. S. 13 29
134 52

INTERIOR DISTRICT

Tennessee

East Lake, Union Cong. ch. 6 62

Alabama

Birmingham, Independent Presb. ch., Woman's Soc. 13 00

Louisiana

Roseland, Cong. ch., C. A. Tiebout, 47 62

Texas

Dallas, E. M. Powell, 50 00

Indiana

Fairmount, 1st Cong. ch. 11 47
Fort Wayne, Plymouth Cong. ch., toward support Rev. F. E. Jeffery, 200; do., John S. House, 15, 215 00
Highland, Cong. ch. 11 40
Indianapolis, 1st Cong. ch. 13 81
Marion, Temple Cong. ch. 15 20
Terre Haute, 1st Cong. ch., 39.90; Plymouth Cong. ch., 14.82, 54 72——321 60

Oklahoma

Oktaha, 1st Cong. ch. 11 00

Illinois

Abingdon, Cong. ch. 27 25
Aurora, New England Cong. ch., 58.75; E. E. Bouslough, 225, 283 75
Batavia, 1st Cong. ch. 20 00
Blue Island, 1st Cong. ch. 5 00
Bowen, Cong. ch. 23 00
Carpentersville, 1st Cong. ch. 11 54
Champaign, M. Helen Keith, 25 00
Chicago, Rogers Park Cong. ch., toward support Rev. C. L. Storrs, 100; New England Cong. ch., 50; University Cong. ch., 50; Mont Clare Cong. ch., 48.69; 1st Cong. ch., 37.62; Park Manor Cong. ch., 33; Warren-av. Cong. ch., 27.67; Washington Park Cong. ch., 17.75; West Pullman Cong. ch., 14.74; Rev. O. C. Helming, 5; Edgar E. McDonald, 1, 385 47
DeKalb, 1st Cong. ch. 24 19
Dundee, Cong. ch. 52 00
Elgin, 1st Cong. ch. 150 00
Galesburg, Central Cong. ch., toward support Rev. F. E. Jeffery, 150 00
Geneseo, Cong. ch. 30 59
Gridley, Cong. ch. 10 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125; Mrs. H. H. Hall, 5, 130 00
Lombard, 1st Cong. ch., 27.02; Josiah T. Reade, 5, 32 02
Malta, Cong. ch. 3 00
Milburn, Cong. ch. 12 71
Moline, 1st Cong. ch., 46; H. Ainsworth, 25, 71 00
Oak Park, 1st Cong. ch., C. S. Pellet, 100; 3d Cong. ch., 14.18, 114 18
Paxton, Mr. and Mrs. J. B. Shaw, 50 00
Payson, Cong. ch., of which 100 from L. K. Seymour, 167.74; L. K. Seymour, 500, 667 74
Princeton, 1st Cong. ch. 14 26
Roseville, Cong. ch. 30 00
Sterling, Cong. ch. 20 05
Streator, Mrs. Ada J. Watson, 1 00
Sycamore, 1st Cong. ch., E. S. W. 25 00
Waverly, Cong. ch. 7 00
West Chicago, 1st Cong. ch., 12; Walter P. Wheeler, 2, 14 00
Winnetka, Cong. ch. 150 40
Wyanet, Cong ch. 78 00
———, S. S. 700 00—3,318 15
Legacies.—Earlville, Jacob A. Dupee, add'l 925 00
4,243 15

Michigan

Bay City, Cong. ch. 18 26
Charlevoix, Cong. ch. 2 25
Clinton, Cong. ch. 20 00
Comstock Park, Rev. Frederick W. Sass and family, for evangelist in India, 25 00
Constantine, 1st Cong. ch., Rev. Wilmot E. Stevens, 5 00
Detroit, North Woodward-av. Cong. ch., 250; Pilgrim Cong. ch., 7.50; Friend, 1, 258 50
Grand Rapids, South Cong. ch. 30 00
Grandville, Cong. ch. 15 00
Hopkins, 2d Cong. ch. 22 50
Hubbell, Cong. ch. 7 00
Hudson, Cong. ch. 16 65
Imlay City, Cong. ch. 10 00
Kalamazoo, Cong. ch. 90 00
Lansing, Mayflower Cong. ch., 9; Pilgrim Cong. ch., 8.90, 17 90
Memphis, Cong. ch. 2 55
Muskegon, 1st Cong. ch., Rev. Archibald Hadden, 25 00
New Baltimore, Cong. ch. 3 75
New Haven, Cong. ch. 5 90
Olivet, Cong. ch. 3 00
Ovid, Cong. ch., Harold S. Beardslee, 1 00
Rockford, Cong. ch. 10 00
Romeo, Cong. ch. 4 50
St. Clair, Cong. ch., 40; Mrs. C. F. Moore, 25, 65 00
Traverse City, 1st Cong. ch. 10 00
Union City, Cong. ch. 11 46——680 22

Wisconsin

Antigo, Cong. ch. 7 50
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 52; Mrs. Louise B. Avery, 5; H. W. Adams, 2, 59 00
Berlin, Cong. ch. 13 00
Brodhead, Cong. ch., of which 12.50 from A. Amelia Wales, 29 94
Bryn Scion, Cong. ch. 2 50
Clear Lake, Swedish Cong. ch. 6 50
Clinton, Cong. ch. 10 50
Fulton, Cong. ch. 28 00
La Crosse, 1st Cong. ch. 75 00
Lancaster, Cong. ch. 20 00
Maple Valley, Cong. ch. 2 50
Milwaukee, Hanover-st. Cong. ch., of which 2 from Rev. J. B. Davison, 4 50
Morrisonville, Cong. ch. 9 00
Rhinelander, Cong. ch. 8 25
Ripon, 1st Cong. ch. 43 00
Rosendale, West Cong. ch. 9 00
Sparta, Cong. ch. 31 50
Whitewater, Cong. ch. 20 00
———, Friend, 10 00——389 69

Minnesota

Benson, Cong. ch. 3 45
Brainerd, 1st Cong. ch. 13 00

Burchard, Cong. ch. 2 00
Dodge Center, Cong. ch. 2 00
Duluth, Pilgrim Cong. ch. 18 00
Fairmont, Cong. ch. 14 20
Glyndon, Cong. ch. 3 50
Granada, Cong. ch., 17; Ira Clynick, 1, 18 00
Groveland, Cong. ch. 5 00
Hawley, Cong. ch. 1 80
Hopkins, Cong. ch. 3 60
Lake City, 1st Cong. ch. 2 90
Little Falls, 1st Cong. ch., Mrs. E. J. Richie, 2 00
Mankato, 1st Cong. ch., 8.80; Swedish Cong. ch., 1.16, 9 96
Marietta, Cong. ch. 1 20
Medford, Cong. ch. 3 80
Minneapolis, Plymouth Cong. ch., 165.92; Forest Heights Cong. ch., 58; Park-av. Cong. ch., 17.09; Lynnhurst Cong. ch., 14.80; Pilgrim Cong. ch., 9.83; Linden Hills Cong. ch., 8.58; Bethany Cong. ch., 1.40, 275 62
Minnewashta, Cong. ch. 3 60
St. Paul, Immanuel Cong. ch., 20.58; Olivet Cong. ch., 20; University-av. Cong. ch., 3.54, 44 12
St. Paul Park, E. May Biscoe, for China, 10; Friend, 1, 11 00
Sandstone, 1st Cong. ch. 80
Sherburn, Cong. ch. 1 00
Tyler, Cong. ch. 5 00
Walnut Grove, Cong. ch. 4 60
Waseca, Cong. ch. 4 97
———, Friends, 100 00——555 12

Legacies.—St. Paul, Edward A. Webb, by W. B. Douglas, Horace C. Klein, and W. P. Davidson, Ex'rs, 5,000 00

5,555 12

Iowa

Alexander, Cong. ch. 21 00
Algona, Cong. ch. 11 00
Arion, Circle Cong. ch. 2 45
Blairsburg, Cong. ch. 11 00
Clarion, 1st Cong. ch., H. G. Tillinghast, 50 00
Clinton, Cong. ch. 17 00
Galt, Cong. ch., Rev. Robert W. Downing, 1 00
Gilman, Cong. ch. 33 00
Glenwood, Cong. ch. 31 00
Grinnell, Cong. ch., 106.40; Grinnell-in-China, toward support Rev. L. V. Cady and Paul N. MacEachron, 500, 606 40
Hanford, Cong. ch. 4 00
Jackson, Cong. ch., Mrs. H. P. Henderson, 5 00
Le Mars, Cong. ch. 10 00
Minden, Cong. ch. 44 00
Monticello, Cong. ch. 25 00
Perry, 1st Cong. ch., Hope Sheldon, 5 00
Spencer, Cong. ch. 21 00
Strawberry Point, Cong. ch. 3 65
Victor, Cong. ch. 4 00——905 50

Missouri

Honey Creek, Cong. ch. 1 00
Kansas City, Tabernacle Cong. ch. 15 00
Lebanon, 1st Cong. ch. 15 00
Meadville, Cong. ch., 9; A. L. Loomis, 50, 59 00
New Cambria, Cong. ch. 14 00
St. Joseph, 1st Cong. ch., Miss L. R. Tupper, 1 00
Sedalia, 1st Cong. ch., of which 1 from George H. Bowers, 7 45
Springfield, German Cong. ch., 7; Samuel Rogers, 10, 17 00——129 45

Legacies.—Kansas City, H. W. Perrigo, by Wm. T. Ide, Ex'r, 2,000 00

2,129 45

North Dakota

Barlow, Cong. ch. 8 19
Dodge, 1st Cong. ch. 2 00
Elgin, Ebenezer Cong. ch., German Conference, 35 26
Fargo, 1st Cong. ch. 12 50
Litchville, Cong. ch. 6 00
Oriska, Union Cong. ch. 20 00
Willa, German Brotherhood Conference, 25 00——108 95

South Dakota

Aberdeen, Cong. ch. 4 34
Clark, H. Pederson, 1 00
Gregory, Cong. ch. 2 45
Henry, Cong. ch. 3 64
Lake Henry, Cong. ch. 8 64——20 07

Nebraska

Albion, Mrs. Emma M. Weitzel, 10 00
Blair, Cong. ch. 11 00
Farnam, Cong. ch. 10 00
Franklin, Cong. ch. 15 00
Friend, Frank T. Hamilton, 5 00
Genoa, Cong. ch. 33 00
Grant, B. F. Hastings, 5 00
Hayes Center, Cong. ch. 4 50
Indianola, Cong. ch. 10 00
Leigh, Cong. ch. 12 00
Lincoln, Vine Cong. ch., 23.80; Butler-av. Cong. ch., Rev. and Mrs. C. W. Preston, 5, 28 80
Madrid, Cong. ch. 3 00
Monroe, Cong. ch. 50
Neligh, Cong. ch. 40 00
Omaha, Plymouth Cong. ch. 25 00
Shickley, Cong. ch. 14 00
Trenton, Cong. ch. 2 50
Willowdale, East Cong. ch. 3 00
York, Cong. ch., 30; Mrs. W. K. Williams, 2, 32 00——264 30

Kansas

Collyer, Mrs. Hugh Tidball, 5 00
Independence, 1st Cong. ch., Mrs. F. E. Stoops, 2 00
Leavenworth, 1st Cong. ch., Bessie B. Gregory, 10 00
Manhattan, Cong. ch. 22 50
Maplehill, Mrs. M. J. Crouch, 10 00
Newton, Jos. Foltz, 1 00
Partridge, Rev. A. L. Goudy, 5 00
Salina, Plymouth Cong. ch., Mrs. J. J. Watson, 5 00
Sedgwick, Cong. ch., Mrs. Jackson Brooks, 2 00
Topeka, Central Cong. ch., of which 2 from Rev. and Mrs. F. E. Sherman and 36 from A. B. Whiting, for Techow, 38 00
Valley Falls, Lida M. Kendall, 5 00
Wichita, College Hill, Cong. ch., G. S. R. 10 00——115 50

Montana

Billings, Hillcrest Cong. ch., 3.75; Southside Community Cong. ch., 1.32, 5 07
Crane, Cong. ch. 25
Geyser, Cong. ch. 3 25
Martinsdale, Cong. ch. 95——9 52

Colorado

Boulder, 1st Cong. ch. 35 46
Buena Vista, Cong. ch. 6 15
Colorado Springs, 1st Cong. ch., 143.53; Edward Day Barker, 1, 144 53
Denver, Tabernacle Cong. ch. 15 00
Greeley, Cong. ch. 56 25
Loveland, Geo. Yost, toward support Rev. C. H. Maas, 5 00
Manitou, Cong. ch. 5 85
Montrose, Cong. ch. 26 40
Silverton, 1st Cong. ch. 18 00
Stratton, Cong. ch. 7 50——320 14

Young People's Societies

Illinois.—Chicago, Morgan Park Y. P. S. C. E. 5 00
Michigan.—Detroit, Boulevard Y. P. S. C. E., for Mt. Silinda, 20; Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda, 4.50, 24 50
Colorado.—Pueblo, 1st Y. P. S. C. E. 10 00
39 50

Sunday Schools

Tennessee.—East Lake, S. S. of Union Cong. ch., Pilgrim Class, 2 00
Texas.—Muleshoe, S. S., for Armenia, 6 42
Indiana.—Terre Haute, 1st C. S. S. 6 24
Illinois.—Chicago, Madison-av. C. S. S., 3; Moline, S. S. of Union Cong. ch., 1.50, 4 50
Wisconsin.—Hartford, Federated S. S. 50 00
Minnesota.—Madison, C. S. S. 12 00
Iowa.—Des Moines, Greenwood C. S. S., 2.50; Monticello, C. S. S., 10, 12 50
Nebraska.—Mitchell, S. S. of Federated chs., for Mt. Silinda, 30 00
Montana.—Billings, Southside Community C. S. S., 1.36; Hardin, C. S. S., 3.15; Livingston, C. S. S., 33.81, 38 32
161 98

PACIFIC DISTRICT

New Mexico

Hurley, Union Evan. Cong. ch. 20 00

Idaho

Mountain Home, Cong. ch. 5 00
Pocatello, Cong. ch. 8 00
Rockland, Cong. ch. 3 00
Yale, Immanuel German Cong. ch. 5 50—— 21 50

Washington

Bellingham, Cong. ch., 13.32; ———, 5, 18 32
Black Diamond, Cong. ch. 5 00
Colville, Cong. ch. 1 32
Everett, 1st Cong. ch. 25 00
Lowell, Cong. ch. 26 00
Richmond Beach, Cong. ch. 1 95
Seattle, Green Lake Cong. ch., 12.50; Fairmount Cong. ch., 12; Bayview Cong. ch., 4.35, 28 85
Spokane, Corbin Park Cong. ch. 4 76
Springdale Cong. ch. 3 00
Walla Walla, 1st Cong. ch. 100 00
Washougal, Cong. ch. 10 00—— 224 20

Oregon

Hillside, Cong. ch. 24 22
Ontario, Cong. ch. 5 00
Philomath, Rev. C. T. Whittlesey, 3 00
Portland, Highland Cong. ch. 20 49
Scappoose, Cong. ch. 2 24—— 54 95

California

Alturas, Cong. ch. 2 88
Berkeley, St. John's Presb. ch., *Charles P. Hoag,* to const. *himself,* H. M. 100 00
Bowles, Cong. ch. 2 87
Chula Vista, Cong. ch. 19 14
Claremont, Cong. ch., 117.98; do. Men's Union, for evangelistic work, Smyrna, 250; Mrs. C. J. King, 10, 377 98
Cloverdale, Cong. ch. 9 20
Corning, Mrs. J. C. Wilson, 5 00
Ferndale, Cong. ch. 7 68
Graham, Cong. ch. 4 65
Grass Valley, Cong. ch. 4 03
Hawthorne, Cong. ch. 2 48
La Mesa, Central Cong. ch. 24 00
Long Beach, Cong. ch. 31 00
Los Angeles, 1st Cong. ch., 56.58; Hollywood Cong. ch., 43.15; Plymouth Cong. ch., 29.76; Pilgrim Cong. ch., 10; Bethany Cong. ch., 4.96; East Cong. ch., 3.77; Grace Cong. ch., 2.98; West End Cong. ch., .93; F. P. Bacon, 50, 202 13
Manhattan, Cong. ch. 1 55
Moreno, Cong. ch. 4 71
National City, Cong. ch. 6 47
Niles, Cong. ch. 8 62
Oil Center, Cong. ch. 9 30
Ontario, Cong. ch. 63 20
Paradise, Cong. ch. 1 44
Pasadena, 1st Cong. ch., of which 15 from D. and 50 from Friend, 111.50; Lake-av. Cong. ch., 26.45; Pilgrim Cong. ch., 7.15; Miss M. L. Barton, 10; Mrs. E. M. Orton, 3; Belle L. Bentley, 2, 160 10
Petaluma, Cong. ch. 10 82
Pittsburg, Cong. ch. 1 41
Pomona, Cong. ch. 31 00
Poway, Cong. ch. 1 55
Redlands, Cong. ch. 36 19
Rio Vista, Cong. ch. 2 88
Riverside, Maria P. Lyman, 1 00
San Bernardino, 1st Cong. ch. 4 91
San Diego, 1st Cong. ch. 41 31
San Francisco, Italian and Spanish Cong. ch. 2 30
San Jacinto, Cong. ch. 1 05
San Jose, Cong. ch., Mrs. S. F. Armstrong, 5 00
San Juan, Cong. ch. 92
San Rafael, Cong. ch. 1 80
Saticoy, Cong. ch. 15 19
Sherman, Cong. ch. 10 00
Sunnyvale, Cong. ch. 10 93
Yucaipa, Cong. ch. 5 18— 1,231 87

Hawaii

Honolulu, Central Cong. ch., Ernest T. Chase, 50 00

Sunday Schools

Washington.—Spokane, Westminster C. S. S. 13 00
California.—Corona, C. S. S., for Mt. Silinda, 15; San Francisco, Bethany C. S. S., for Sholapur, 15, 30 00
43 00

MISCELLANEOUS

Africa

———, A Deceased Friend, 500 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer, 30 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part, 9,626 32
For woman's hospital building, Madura, 9,900 00
For building, girls' school, Uduvil, 10,000 00
For Model Bungalow for girls' school, Uduvil, 808 50
For vacation house for Ceylon missionaries, Kodaikanal, 2,333 34
For Union Christian College for Women, Madras, 500 00—33,168 16

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 4,500 00
For repairs on Fenchowfu Ladies' Residence, 500 00
For Kien-ning School building, Shaowu, care Miss Grace A. Funk, 500 00—5,500 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 1,100 00
39,768 16

Additional Donations for Special Objects

Maine.—Greenville, Y. P. S. C. E. of Union Cong. ch., for pupil, care Rev. R. A. Hume, 15 00

Massachusetts.—Andover, Mrs. Frank Emerson and Mabel E. Emerson, for use of Rev. F. B. Bridgman, 10; Boston, A S. S. class in Dorchester, for native helper, care Dr. E. L. Bliss, 37.50; do., Mt. Vernon S. S., for work, care Rev. and Mrs. H. A. Neipp, 10; do., The Travellers' Club (West Roxbury), for use of Rev. Edward H. Smith, 10; do., Serena F. Perry, Treas., for the Harriette Carter Memorial Fund, care Rev. O. S. Johnson, 57.75; Boxford, Rev. Wm. P. Alcott, for work, care Dr. H. N. Kinnear, 3; Fall River, Central Cong. ch., Chinese Dept., for native preacher and Bible-woman, care Rev. C. A. Nelson, 115; Holyoke, 2d Cong. ch., for work, care Rev. Watts O. Pye, 1,000; Lincoln, 1st Y. P. S. C. E., for work, care Rev. Edward Fairbank, 15; Northampton, Edwards Cong. ch., Friend, for hospital, care Dr. F. F. Tucker, 40; do., Mary A. Burnham School, for use of Miss C. R. Willard, 30; do., Harriet J. Kneeland, for use of Dr. H. N. Kinnear, 5; Pittsfield, Friend, of which 160 for scholarships, care Rev. J. J. Banninga, 135 for scholarships, care Rev. W. M. Zumbro, and 75 for scholarships, care Rev. J. X. Miller, 370; Somerville, Highland ch., Women Workers Dept., for boys' boarding school, care Rev. E. H. Smith, 10.50; Worcester, Hope Y. P. S. C. E., for Bible-reader, care Rev. E. H. Smith, 18; do., Jennie L. Putnam, 20, and Grace L. Bancroft, 10, both for work, care Rev. and Mrs. F. J. Woodward, 30; do., Mrs. Horace F. Holton and friends, for DeForest Gymnasium, care Miss C. B. DeForest, 12; ———, Friend, for Battalagundu, care Rev. B. V. Mathews, 150, 1,923 75

Connecticut.—Green's Farms, Cong. ch., Dorothy R. Adams, for work, care Rev. and Mrs. W. P. Elwood, 25; Meriden, G. T. W., of which 50 for three scholarships, care Rev. W. M. Zumbro, and 50 for use of missionaries, care J. H. Lawson, Treas., 100; Norwalk, Marie L. Sturtevant, for work, care Rev. Edward H. Smith, 100; Norwich, H. Mabel Burke, for use of Rev. E. H. Smith, 25; Redding, Rev. and Mrs. W. S. Woolworth, for work, care Rev. F. E. Jeffery, 35; Southport, Frances Wakeman, for schools, care Mrs. Willis P. Elwood, 1,000, 1,285 00

New York.—Antwerp, C. S. S., for students, care Rev. E. H. Smith, 20; Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 40; Brooklyn, Mrs. J. L. Roberts, 150, and Josephine L. Roberts, 50, for native pastor in Chalgara, or relief work, formerly care Rev. J. P. McNaughton, 200; New York, Rev. Sidney L. Gulick, for work, care Mrs. C. A. Clark, 30; do., G. Sherwood Eddy, for Battalagundu, care Rev. B. V. Mathews, 299.50; White Plains, Westchester Cong. ch., for scholarship, care Mrs. T. S. Lee, 35, 624 50

New Jersey.—Haddonfield, Mrs. Cordelia A. Lynde, of which 50 for village schools, care Rev. Edw. Fairbank, and 50 for schools, formerly care Dr. T. B. Scott, 100; Upper Montclair, Wallace R. Bostwick, for the Annie L. Titus Memorial Bed in hospital, care Dr. L. W. Case, 20; do., Elizabeth P. Martin, for pupil, care Rev. J. X. Miller, 20, 140 00

Pennsylvania.—Scranton, Mrs. Julia A. Sears, for hospital, care Dr. H. N. Kinnear, 2 00

Ohio.—Cleveland, Rev. Charles F. Thwing, for native helper, care Rev. R. A. Hume, 10; do., Sarah L. Andrews, for work, care Miss Mary E. Andrews, 148.97; Oberlin, Oberlin-Shansi Memorial Assn., of which 1,500 for expenses of schools in Shansi and 72 toward support Lewis Davis, 1,572, 1,730 97

Florida.—St. Petersburg, G. W. Cooper, of which 100 for work, care Rev. A. A. McBride, and 100 for work, care Rev. W. C. Cooper, 200 00

Indiana.—Fort Wayne, Mr. and Mrs. Allendorph, for pupil, care Rev. F. P. Beach, 15 00

Illinois.—Chicago, Frank H. Tuthill, for work, care Rev. R. A. Hume, 500; do., Friends, for school for street children, care Mrs. F. B. Bridgman. 74.50; Park Ridge, Community ch., for work, care Rev. Edw. W. Felt, 50, 624 50

Michigan.—Ann Arbor, Rev. Dwight Goddard, of which 100 for boys' school, care F. F. G. Donaldson, and 100 for girls' school, care Miss M. E. Waddell, 200; ———, Friend, for work, care Rev. E. Fairbank, 250, 450 00

Wisconsin.—Beloit, 1st Cong. ch., for agricultural work, care Rev. M. W. Ennis, 100; Florence, Harald Rasmussen, for use of Dr. and Mrs. H. N. Kinnear, 2, 102 00

Iowa.—Iowa Falls, Mrs. F. D. Peet, for student, care Miss Frances K. Bement, 5; Marshalltown, J. G. Brown, for native worker, care S. L. Caldwell, 35, 40 00

Wyoming.—Guernsey, Community ch., for school, care Mrs. Watts O. Pye, 5 00

California.—Los Angeles, L. W. Keister, for Battalagundu, care Rev. B. V. Mathews, 125 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For native helper, care Miss A. L. Tenney, 27 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For pupil, care Mrs. E. W. Ellis, 7 00

Income St. Paul's Institute

For St. Paul's Institute, 562 50

Income Higher Educational Work Endowment

For Peking University, 100 00

7,979 22

Donations received in July, 84.963 20
Legacies received in July, 14,944 37

99,907 57

Total from September 1, 1917, to July 31, 1918. Donations, $806,409.14; Legacies, $105,564.96 = $911,974.10.

Work in the Philippines

New York.—New York, K. 300 00

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott, 25 00

Elizabeth Barrows Ussher Memorial Hospital Fund

Massachusetts.—Interest on bond, 1 00

Angola Fund

Massachusetts.—Pittsfield, 2d Cong. ch. 5 52
Connecticut.—Hartford, Talcott-st. ch. 25 00

30 52

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2) **P-**erson. Some one with a little courage and a good deal of interest to make the canvass.

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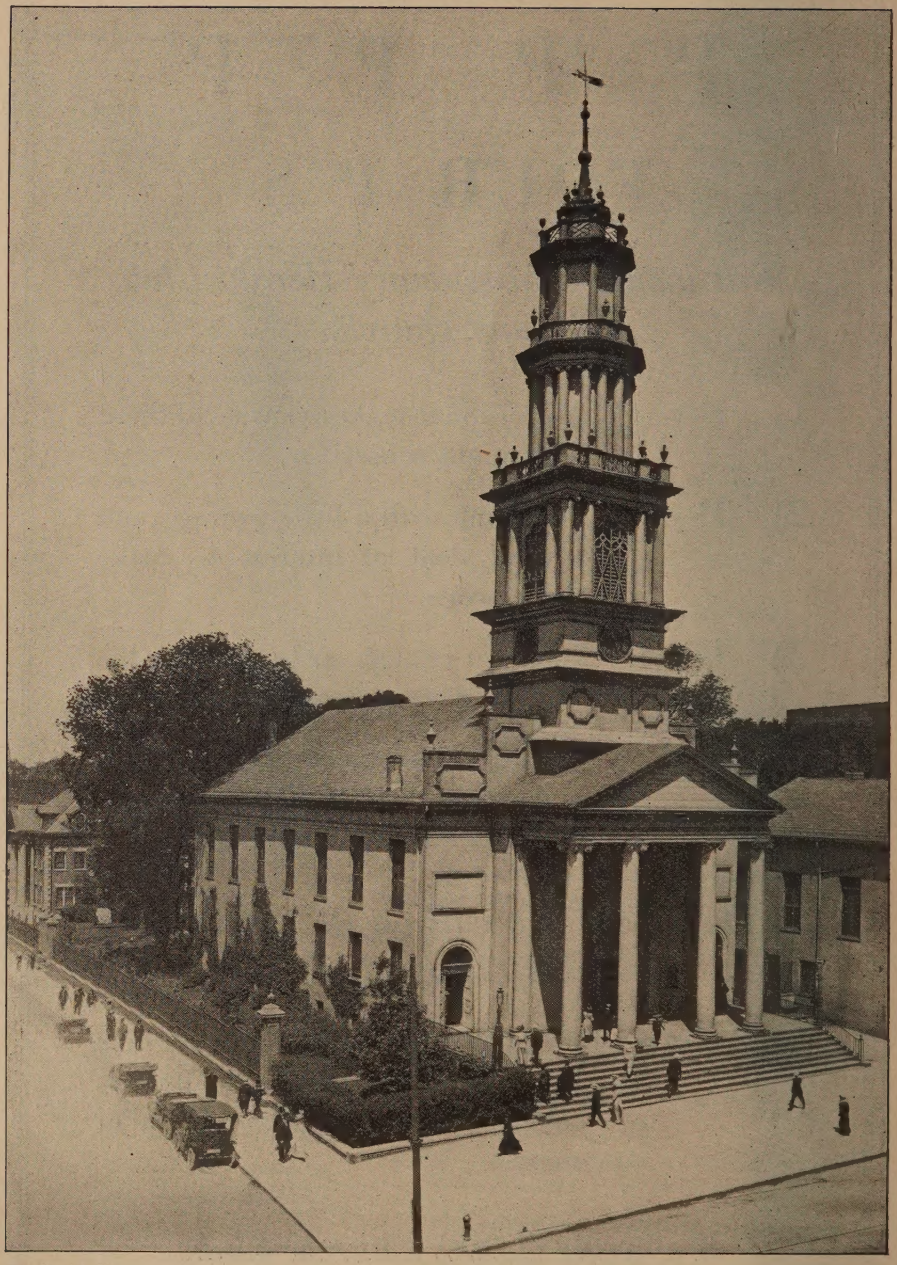

The Parish House

FIRST (CENTER) CHURCH, HARTFORD, CONN. (*See page 456*)